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years and in failing health. And my sister and I both lived at home and tried to give them all the comfort and help we could, in the household. I faithfully attended the confirmation classes at the Redeemer for several years. The rector then, the Rev. Barrett P. Tyler, had a most cordial friendship with my father and spoke with him about this situation several times. But he fully concurred with my mother's belief that if I outwardly changed my faith the physical shock would be too much for my father in his frail health. And he counselled patience and forbearance until God should show the way to answer my prayer . . .

I sincerely desired the spiritual help of meeting Our Lord in the Sacrament. Therefore I was invited to receive communion in the Church of the Redeemer. And I did so with thanksgiving for several years until God opened the way for me to receive confirmation and acknowledge my faith openly.

(MISS) ELIZABETH DODGE
MORRISTOWN, N. J.

► PROTESTS PLACE OF 'GLORIA'

I'd like to enter my protest at what is happening to the Gloria in Excelsis. It is now apt to be omitted, and the rather doleful O Salutaris substituted, even at non-penitential Seasons, instead of only during Advent and Lent. (For some reason, there never seems to be any other hymn thought of to replace it. I have even heard the Gloria Patri used, tho!)

But far worse, it is steadily becoming apparent that we are to lose it entirely as our superb act of Post-Communion praise, and have it inserted in the beginning of our Service, where the tone is predominantly sober and semi-penitential . . . The repeated, urgent acts of praise — where and when are they so appropriate and so possible to poor human nature, as when one has just made one's Communion?

"Liturgists" may proclaim that after Communion is not its place—which they do, but without anything but their own arbitrary dicta. We do not accept every return to the ancient ways . . .

MARY MCENNERY ERHARDT
SWANSEA, MASS.

► VETOES PRIEST DRAFT IDEA

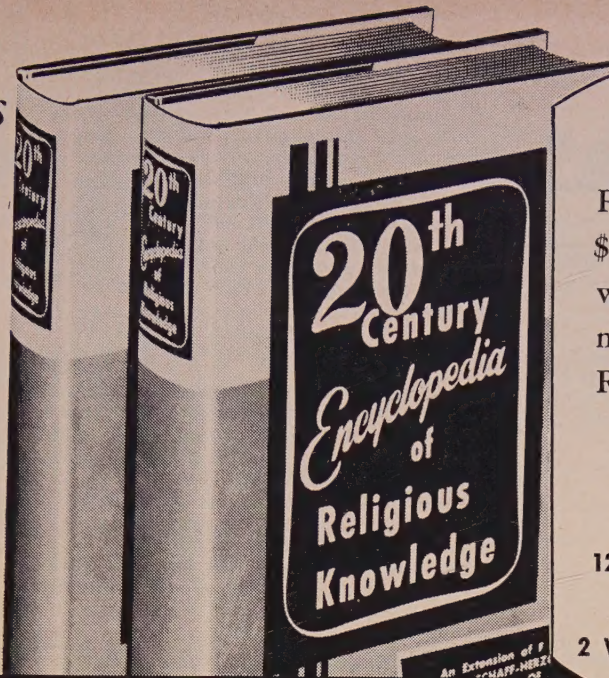
In your July 24th issue, there was a letter from two ex-G.I. postulants, Ernest St. Johns and John Goodrow, who advocated a priest draft as a solution to the shortage of chaplains in the Armed Forces. As a postulant myself recently released by the Army, I would like to take issue with their proposal.

God's will, informing our consciences is the source of Christian action. The State can compel its citizens to become soldiers. However, it cannot command the willing spirit of service which should be characteristic of servicemen in general and chaplains in particular.

The Church, not the State, is responsible for filling the chaplain quota, and we readily acknowledge that we have failed to respond to the need. Let seminarians (especially those who have not seen military service) and clergy examine their consciences further on this matter. And let us all pray that many more will be moved to obey the will of God and, perhaps also, the "godly admonitions" of their bishops to become priests in uniform.

JONATHAN KING
SYOSSET, L. I., N. Y.

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► RE: PUZZLE CONTEST

Hundreds of your readers will be deeply grateful for your recent editorial concerning the ACU puzzle contest . . .

It is sad to see our men of God concerned with bingo, penny socials, door prizes, donation cards, wheels of fortune and other petty and childish devices for the extraction of money from the public. The puzzle contest as set forth may easily be legitimate, but the "contributions" of which we are told do not convey the meaning to which we are accustomed . . .

SARAH N. HALLETT
PROVIDENCE, R. I.

How uncharitable can a Christian be. To ridicule and deride the ACU for its obvious poor judgment in the manner of your editorial is adequate evidence of your inability to forgive. Perhaps you do have an ax to grind, but derision of your type must never be condoned as representative of Anglican charity, tolerance and humbleness. At the risk of being trite, may I remind you that it is human to err, but divine to forgive. Except for the customary practice of not signing your editorials, I would consider you a moral coward for not so doing. Were I you, I would so do henceforth in order that such a tag could never be attached to me.

There are too many schismatic tendencies in the Church today and I accuse you of not helping this unfortunate situation.

Please, do not allow your fine periodical to assume the level of "yellow journalism."

GEORGE K. GREGORY
WHEATON, ILL.

Your editorial, "Innocence by Association," is more successful in showing your own emotional reaction than in clarifying the actual issues involved in the puzzle contest sponsored by the American Church Union.

There are, in fact, two issues: (1) Is the contest immoral and/or illegal? (2) Is the contest in good taste and 'proper' in the colloquial sense of this latter word? In speaking to the first point you admit, though grudgingly, that the contest is "barely legitimate." A thing either is or is not legitimate and "barely" only reveals your own attitude to the legitimacy. I am sure this attitude is sincere, but one's emotions are not the primary concern in law and morality. You also affirm that the contest is not gambling, which presumably means that the contest is not sinful in itself . . . although moral theologians would not agree with you that gambling is per se a sin . . .

What I like about your editorial is its obvious earnestness and concern for the Church, and for those, indeed, within her who are called Anglo-Catholics; you do not want them to do wrong nor to be in bad taste. But I'm sorry you wrote with so much undertone of sarcasm . . .

(THE REV.) ELWOOD C. BOGGESS
MENDHAM, N. J.

(Ed. Note: Our editorial did not call gambling a sin. With many members of the ACU, we do, however, deplore the contest, and we think the ethical problem posed by its advertising far too deep for the summary dismissal our correspondent wishes to make of it. We called for the ACU to try to save its good name by withdrawing endorsement and sponsorship of the contest.)



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EPISCOPAL Churchnews

Contents for the Issue of November 13, 1955

Volume 120
 Number 23

COVER STORY..... 17

NEWS

Church Across the Nation.....	9	Education.....	16
Diocesan.....	12	Radio-TV.....	17
Parishes.....	13	Laymen.....	18
Clergy.....	14	Church Overseas.....	19

DEPARTMENTS

CHRISTIAN INTERPRETATION.....	J. V. Langmead Casserley	7
COMING EVENTS.....		8
SEARCHING THE SCRIPTURES.....	Robert C. Dentan	41
WHAT THE YOUNGER GENERATION IS ASKING.....	Dora Chaplin	40
BOOK REVIEWS.....	Edmund Fuller	24
CINEMA.....	Van A. Harvey	43

FEATURES

CHARITY—MISUNDERSTOOD VIRTUE (3rd in series).....	M. F. Carpenter	22
STUPIDITY OR CUPIDITY.....	W. Norman Pittenger	23
EDITORIAL.....		20

BACKSTAGE

HERE in Richmond where tobacco has always been an important factor in our economy, we are more than casually conscious of cigarettes and their packaging. About a decade and a half ago, *Lucky Strike* green's going to war was a real conversation piece. Philip Morris' recent change of dress was likewise a quite talked-about event. Of course, we know that in both cases the real value of the cigarette is in the tobacco or the content, but the "package" (or the way that "content" is presented) plays a most important part in the sale of these two, or any other kind of cigarette.



The same thing applies to a magazine. The content . . . the *news*, the *articles*, the *features*, and the *editorials* . . . really determines the worth of any magazine. But the way that content is presented has a lot to do with how much of it is read and even how many copies are sold. We've been conscious of this ever since *ECnews* was first introduced. We've said many times that our magazine must be as well written and as well edited *and as*

well put together as the secular press—if it is really to render a service.

That's why I am so happy to announce that Sidney E. Newbold has joined our staff as art director and production manager. Mr. Newbold has had an impressive background in magazine art and production. For several years he was with the *Woman's Home Companion* but worked also with *Collier's* and *American Magazine*, the other two Crowell-Collier books. During this period he also handled a special assignment for the *Magazine Advertising Council*. He left the *Companion* to become associate managing editor and art director for *Parade* (4 million circulation)—the weekly picture magazine which many of our readers find included as a part of their Sunday newspaper. While with *Parade* Mr. Newbold handled layout, typography, picture selection, and all production.

Born and raised in the Church of England, Sid lived in London until, when eighteen years old, he came to America. His father was publisher of *The Westminster Gazette*, so Sid, as a youth, was no stranger to London's Fleet Street. I'll predict Mr. Newbold will be able to make *ECnews* much more interesting and far easier for you to read.

Sidney E. Newbold

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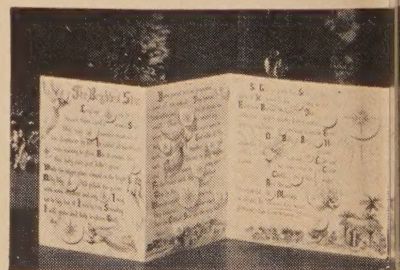
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by J. V. LANGMEAD CASSERLEY

An Analysis of Empire

Colonial Unrest

Agitation and disquiet in the colonial areas of the world have been constant causes of international disturbance during the last ten years. Such troubles affect not only the colonies in which they take place, but also the relationship between the Great Powers both in the United Nations and within the Western Alliance.

For this country they create a peculiarly delicate dilemma of foreign policy. Several of America's most powerful allies and closest associates are colonial powers. Clearly it is essential not to permit disputes and differences about colonial policy to weaken the unity of the Western Alliance and thus play into the hands of its enemies.

On the other hand, when so many colonial peoples are moving towards self government and independence, it would be foolish to seem sympathetic towards their aspirations. How can we preserve and strengthen our friendship with the great powers of today without losing the friendship of those who may become great powers tomorrow? This is certainly one of the most complex and tricky problems now confronting the U. S. Government.

Disentangling the Facts

It is always important to analyze a situation before attempting to make up one's mind about it. Colonies are not all of the same kind and they differ in certain important respects from what I might call 'pure empire'.

Properly speaking a colony arises when a group of people from one country settle in another country. When the colonists are numerous and the original inhabitants of the land to which they have come few and relatively undeveloped, the former themselves become in their own eyes the true people of the land and in time they desire to be independent of their mother country. This was the case in the United States and in several of the great realms of the British Commonwealth.

Sometimes, however, the original inhabitants are so virile and numerous that the colonists always remain a foreign minority. In this case they will look to the mother country for the protection of their interests and remain closely identified with it. At the present time it is said that the French in Morocco are far more French than their fellow countrymen in France.

Most of the colonial troubles in the world at the present time are not really colonial in the proper sense of the word at all. They are not uprisings of colonists against their mother country, but the uprising of the original inhabitants of the land against the colonists, and against the

mother country insofar as she makes herself the protector and defender of the economic interests and political privileges of the colonists.

What is happening in North Africa today is not really analogous to the revolution which brought about the independence of the United States. If we imagine that the American Indians had been numerous and strong enough to rise up and subdue the white communities which had settled here we shall have a better idea of what has happened in Indonesia and what is being dreamed of and attempted in North Africa.

Obviously in those parts of the world where the white colonists are and must remain a minority this great upsurge of the indigenous peoples must necessarily triumph in the long run, and probably, it now seems, at no very distant date. The proof that this analysis is sound can be shown by reference to the one important case which at first sight does not seem to fit into it—the tragic dilemma of South Africa. Here a minority of colonists have succeeded in developing complete independence.

As a result they have to face the indigenous peoples alone. They cannot appeal, as the French colonists can and do, to a distant mother country for protection. Nor is there any wise and more disinterested statesmanship in the mother country to insist that they should moderate the harshness of their attitude towards the native peoples.

Thus in South Africa the position of the colonist is perhaps more desperate than anywhere else in the world, precisely because he has forgotten that he is a colonist and has come to think of himself as the only true citizen and representative of the land he lives in.

In the long run, however, the idea of creating a white South Africa is as impossible as the idea of a white North Africa. The only difference is that nobody really dreams of creating a white North Africa. The most that the French colonials hope for is to hang on grimly to their unenviable situation.

Pure Empire

Genuine imperialism is different from colonialism. Usually it involves a bare minimum of colonists and sometimes no colonists at all. Its representative figure is not the colonist who settles for life in a new land but the temporary officer—the political resident, the military commander, the soldiers in their barracks, the officials in their offices. They are all of them men who will one day go home.

The chief cause of empire in the modern world are the tremendous responsibilities which in the nature of the case fall upon the shoulders of the few outstandingly powerful nations. A great nation cannot live in the world like a small one. Its responsibilities are always commensurate with its power.

(CONTINUED NEXT PAGE)

COMING EVENTS

(D, diocesan or district; P, provincial; R, regional; N, national)

DATE	LOCATION	EVENT
Sun. Nov. 13	300 radio stations*	(N) The Episcopal Hour, Dr. Theo. P. Ferris, "The Hope of the World."
	ABC-TV network Channel 7	(N) "Dean Pike", Dean Jas. A. Pike, 1:30-2 P.M.
	ABC radio	(N) "Doing the Truth", Dean Jas. A. Pike, 10:15 P.M.
	Chestertown, Md.	(D) Canterbury Club, Washington College, Speaker: Rev. Wm. Beal.
	Louisville, Ky.	(D) Visit of Bp. Melcher. Morning service, St. Matthew's Church. Afternoon, Christ Church Cathedral.
Mon. Nov. 14	New York, N. Y.	(D) School of Worship, Speaker: Dean Pike, Cathedral of St. John the Divine.
	Detroit, Mich.	(D) Bishop's Day, St. Paul's Cathedral.
Nov. 14-16	Sycamore, Ill.	(R) College clergy conference, McLaren Center.
Nov. 14-18	Chicago, Ill.	(D) Visitation of NC Christian Education Dept. team.
Tues. Nov. 15	Washington, D. C.	(D) Woman's Aux. evening workshop, St. Margaret's Church.
	Chicago, Ill.	(D) Council, Cathedral of St. James.
Wed. Nov. 16	New Orleans, La.	(D) Louisiana Episcopal Sesquicentennial. Theme: "150 Years—So Great A Good", Chairman: Very Rev. W. E. Craig, Municipal Auditorium.
Nov. 16-18	Topeka, Kans.	(R) College clergy conference, Walte Hall.
Thurs. Nov. 17-18	New Orleans, La.	(D) Clergy conference, Institute on missions.
Fri. Nov. 18	Monument Beach, Mass.	(D) Parish Life conference, Briarwood Conf. Center.
Sat. Nov. 19	Local radio*	(N) "Another Chance", Peggy Wood and Cynthia Wedel.
	Easton, Md.	(D) Youth council, Cathedral Chapter House.
Nov. 19-24	Puerto Rico and Virgin Is.	(D) Visit of Dr. Harper of Presiding Bishop's Com. on Laymen's Work.
Sun. Nov. 20	300 radio stations*	(N) The Episcopal Hour, Dr. Theo. P. Ferris, "The World to Come."
	ABC-TV network	(N) "Dean Pike", Dean Jas. A. Pike, 1:30-2 P.M.
	ABC radio	(N) "Doing the Truth", Dean Jas. A. Pike, 10:15 P.M.
Mon. Nov. 21	New York, N. Y.	(D) School of Worship, Speaker: Rev. Norman Pittenger, Cathedral of St. John the Divine.
	Oberlin, O.	(R) College clergy conference, Orelton Farms.
Nov. 21-25	New Orleans, La.	(D) City-wide preaching mission, Christ Church Cathedral.
Thurs. Nov. 24	Everywhere	THANKSGIVING.
Fri. Nov. 25-27	Sycamore, Ill.	(D) Retreat for youth, McLaren Center.
	Racine, Wis.	(D) Parish Life conference, De-Koven Foundation.
Nov. 25-Dec. 1	Albany, N. Y.	(D) Preaching mission by Bryan Green, Cathedral of All Saints.
Sat. Nov. 26	Local radio*	(N) "Another Chance", Peggy Wood and Cynthia Wedel.

*See local newspaper for time and station. Heard in some cities on other days.

ANGLICAN CYCLE OF PRAYER

Nov. 13	Swansea and Brecon, Wales	Bishop William G. H. Simon
Nov. 14	Sydney, Australia	Bishops Mowll, Pilcher and Hilliard
Nov. 15	Tasmania	Bishop Geoffrey F. Cranswick
Nov. 16	Tennessee	Bishop Theodore N. Barth
Nov. 17	Texas	Bishops Hines, Dicus and Goddard
Nov. 18	Tohoku, Japan	Bishop Timothy Nakamura
Nov. 19	Tokyo, Japan	Bishops Makita and Viall
Nov. 20	Toronto, Canada	Bishops Beverley and Wilkinson
Nov. 21	Trinidad, W. Indies	Bishop Douglas J. Wilson
Nov. 22	Truro, England	Bishops Morgan and Wellington
Nov. 23	Tuam, Killala and Achonry, Ireland	Bishop John W. Crozier
Nov. 24	Uganda, E. Africa	Bishops Brown, Balya, Brazier and Lutaya
Nov. 25	Upper Nile, E. Africa	Bishops Usher-Wilson and Tomusange

Christian

INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

Again and again in history the great and powerful nation, whether it likes it or not, has to undertake the responsibility of policing the world and keeping the peace in the world, or at least in some part of the world.

Perhaps at some later date we may be able to make better arrangements through some body like the United Nations, but we must admit that we have not succeeded in making them yet, and until we do so we have no choice but to carry on with the old system. Inevitably it follows that a great nation which is maintaining the peace, quite literally at its own expense, has a right to say to the world, in effect, "We are willing to do this job on behalf of mankind but there are certain strategic positions which we must insist on holding in order to carry out our responsibilities and obligations." Examples of this are the British attitude towards Cyprus and Malta and the American attitude towards Formosa.

Realism not Moralism

Regular readers of this column will not be surprised when I say that we must try to be realistic rather than moralistic about these complex matters. Colonialism and imperialism are not in principle utterly bad, just as complete local independence is not in principle entirely good. This is a fallen world and both can be, and frequently are, corrupt.

Yet, at their best both can and do render important services to mankind. Clearly a great many of the colonial parts of the world are going to become independent in the course of the next generation or so. The important thing is that where independence is inevitable it should come peacefully through rational negotiation and graceful concession rather than through violence.

Certain other areas, however, will probably remain colonial areas for a very much longer period. Each case should be dealt with on its own merits. If this country's Western Allies withdraw from some of their colonial and imperial responsibilities they will probably emerge stronger from the sacrifice in both the military and the economic sense. Empire is expensive and exhausting. As a business proposition it has long ceased to pay dividends to the country that engages in it. Nevertheless there are some commitments from which the Western nations cannot retreat. The Western great powers are committed to mutual collaboration in defense of the free world. This means their constant involvement, in a political, military and economic sense, in the affairs of the countries which lie along the frontiers of the free world's defenses. This is a burden which we cannot escape, and from which we ought not even to seek release. This constitutes both our destiny and our calling in the present phase of the world's history. It is through the realities of history that God speaks to us, and we can only hear and obey.

Churchnews

THE CHURCH ACROSS THE NATION

Presiding Bishop's 25th Year In Episcopate Marked by '281'

Presiding Bishop Henry Knox Sherrill is of such stature and his activities of such scope that he is always good news copy. Where he goes, quite literally, the Episcopal Church goes and what he says merits the attention of Church leaders around the world.

He is, as his long-time friend and former fellow seminarian, the Rt. Rev. Norman B. Nash, Bishop of Massachusetts, has said, "one of the most widely traveled ecclesiastical dignitaries in the history of the Church."

"St. Paul's journeys," the Bay State bishop points out, "were nothing in size compared to his."

"Yet, he comes home the same wise Henry Sherrill, leader of the Church. I do not envy his successor."

These remarks were not made on the occasion of a great convocation, of which Bishop Sherrill, as head of his Church, as a member of the praesidium of the World Council of Churches and as first president of the National Council of Churches, has had an amplitude; nor were they made by a prelate speaking as a prelate.

They were words of friendship, spoken on an occasion of friendship—the 25th anniversary of the Presiding Bishop's consecration.

The place was a New York hotel; the event, a "family" luncheon for the Bishop Sherrill and his wife by 50 members of the staff of "281"—National Council headquarters.

Behind the bishop, as he lunched informally with his staff after having attended a "family" communion service with them at the National Council chapel, were his most recent journeys—Honolulu, where he presided at the 58th General Convention of the Epis-

copal Church, and Australia, where he was guest at the annual Synod of the Church of England in that country.

Behind him also were the Anglican Congress of 1954—the first such meeting ever held in America, and the Second Assembly of the World Council of Churches at Evanston, Ill. His trips to Europe and the Far East, to isolated mission stations and American troops based on foreign soil, were in the background.

His main job, at the luncheon: to relax and enjoy himself.

Those who knew the facts—the statistics and the records, from the start of his ministry as assistant at Boston's famed Trinity Church, to an AEF chaplaincy in France during the first World War; through a produc-

tive priesthood back home, which included a return to Trinity as rector, to the episcopate as Bishop of Massachusetts and on to his present office—learned some new and less auspicious ones.

The consort of statesmen and primates was, Bishop Nash reported, "a good baseball player" during his seminary days at Episcopal Theological School in Cambridge, Mass.

He was held in affection but in somewhat less awe by his own family, whose wonderful sense of balance bespoke itself at the right moments.

The Presiding Bishop recalled how he remarked to his mother on the occasion of his being elected Bishop-Coadjutor of Pennsylvania in 1928 (an office he declined):

"But why was I chosen? They don't even know me."

"Perhaps that's the reason," his mother answered.

Bishop Sherrill is in one of his happiest moods when he and his sons (he has three, all in the ministry, plus one daughter) get together for informality and roughhouse. On one occasion, when the Archbishop of Canterbury was visiting him, "my own boys," the bishop recounted, "came into the room where we were talking, threw me on the sofa and sat on me. And the archbishop (who has six sons) egged them on!"

"The only mean trick he (the Presiding Bishop) ever played on me," Bishop Nash laughingly recalls, "was when he preceded me as Bishop of Massachusetts."

The man who is slated to retire as Presiding Bishop in November, 1958, at the age of 68, looks back with warm humor on the career he has had "without," as Bishop Nash puts it, "having been a careerist," and adds a final nod in the direction of the companion who has shared it with him:

"If I have ever been of any service and use to the Church, it has been largely because I have not had to battle at home."

Bishops Sherrill (l.) and Nash



York Clergyman Elected Suffragan of Harrisburg

Accepting "a call I must take," pending necessary consents, the Rev. Earl M. Honaman, 51-year-old rector of St. John's Church, York, Pa., has responded to his election to be Suffragan Bishop of Harrisburg at a convention held Oct. 14, at St. Stephen's Cathedral.

"The election to this office by the convention of the Diocese of Harrisburg," he told *ECnews*, "is an honor for which I am deeply appreciative, and I am likewise aware of the demand it makes."

The bishop-elect was chosen by a vote of 30 in the clerical order and 82 in the lay order on the eighth ballot.

He was selected over 10 other candidates, nine of whom withdrew at varying stages as the balloting proceeded.

Runner-up was the Rev. Francis P. Davis, rector since 1944 of Trinity Church, Williamsport, Pa.

In choosing Mr. Honaman the delegates not only chose a native son of Pennsylvania but a man who has stuck closely to the Diocese of Harrisburg all his life.

The bishop-elect was born in Lancaster, educated at Franklin and Marshall College, with graduate work at the University of Pennsylvania and trained for the ministry at General Theological Seminary and the Philadelphia Divinity School.

He has spent his entire ministry in the diocese, except for the war years. He was ordained to the diaconate in June, 1928, and the priesthood six months later. His first cure was as vicar of Mechanicsburg, Enola, New Market and St. Gerald's Church, Harrisburg. He was rector of St. Andrew's Church, Harrisburg, 1931-37, and St. Paul's, Bloomsburg, 1937-41. He was a chaplain with the rank of lieutenant colonel in the army, 1941-45, after having been a chaplain in the army reserve, 1934-40. He has been a chaplain in the Pennsylvania National Guard since 1946.

After the war he was locum tenens at St. Stephen's Cathedral and then became, in succession, rector of St. John's, Carlisle, and St. John's, York.

His army experience during World War II included the Battle of the Bulge. He was wounded during the war and also was the winner of a Bronze Star.

Diocesan service has included membership on the Finance and Standing Committees. He has been a General Convention deputy twice (1949 and 1952).



Suffragan-elect Honaman

The bishop-elect likes outdoor activities, especially fishing, and spends his summers at a Maryland seashore resort. He is a tournament bridge player, but hasn't been in competition in some time.

His family includes his wife, Mary, and two sons, Fred, a Korean war veteran, married, with one child, and now studying Japanese at the University of Michigan, preparatory to going to Japan to work with Col. Paul Rusch at KEEP, and Walter, a senior at Dickinson College, Carlisle.

ACU Votes Puzzle Contest 'Completely Acceptable'

The American Church Union has reaffirmed its stand on its much-debated National Puzzle Contest.

Holding its annual meeting in New York City, the Executive Council of the ACU found the contest to be "completely acceptable from a legal, moral and theological viewpoint."

The opinion was voted unanimously by the 45 members of the Council present from all parts of the country. It came after the Council had "reviewed the progress of the National Puzzle Contest and discussed the subject at length."

The resolution further stated that: "The Council affirms its entire confidence in the leadership of its Executive Director and officers and finds the conduct of the contest by Mr. S. Duane Lyon and Mr. Keith S. Sutton to be above reproach."

"Before God and in all conscience, we assure all Churchmen that we find no necessity to alter the decision we made on this subject on Jan. 10, 1955, with but one dissenting vote."

(The dissenter was the Rev. Charles H. Graf, rector of St. John's-in-the-Village, N. Y. C., who later resigned from ACU membership over the puzzle controversy. In an "Open Letter" to the ACU Board, Father Graf classified the contest as the "come-on" type, in which ridiculously simple early puzzles lure the contestant to continue to send his money in the hope of winning large cash prizes, when, in fact, only experts are capable of solving the enormously difficult tie-breakers, or brainbusters." He also challenged the use of contest promotion in questionable comics and "trash literature.")

Holding its meetings at the Church of St. Mary the Virgin, the Council:

- Adopted a new budget, which includes increased sums for the development of committee work and for the expansion of the "ACU News."
- Reactivated a committee to take steps to obtain a permanent ACU headquarters building.

- Noted a marked increase in ACU membership during the past year, as well as an increase in the number of Regional Branches and in contributions.

- Heard a report from the Executive Director, outlining plans for an extensive program to develop and train local leaders during the coming year.

- Set up a new committee on "Planning and Policy" to meet bi-monthly in New York with sub-committees in strategic areas around the Church.

- Authorized two new committees: "Audio-Visual Aids" and "Ecumenical Studies."

- Received an invitation to hold the 1956 ACU Council at the Cathedral Church of St. Luke, Orlando, Fla.

At a banquet at the Fifth Avenue Hotel the Council saw a preview of a new American Church Teaching Film on the Holy Eucharist, "Our Bounden Duty," filmed in Hawaii by the Rev. John A. Schultz, and heard an address by the Rt. Rev. John Daly, Anglican Bishop in Korea.

Bishop Daly is fulfilling several speaking engagements in the U. S. after attending the Synod of the Anglican Church of Canada (*ECnews* Oct. 30).

In Council elections, Spencer Ervin, Bala-Cynwyd, Pa., was re-elected president and the Rev. Canon Albert J. duBois, N. Y. C., general secretary.

Vice-presidents elected were the Rt. Rev. Robert E. Campbell, OHC, Holy Cross Mission, Kailahun, Sierra Leone, Africa; the Rev. Leopold Kroll, Superior, OHC, Holy Cross Monastery, West Park, N. Y.; the Rev. Granville M. Williams, Superior, SSJE, Cambridge, Mass.; the Rev.

Father Joseph, Father Minister, OSF, Little Portion Monastery, Mt. Sinai, L. I., N. Y.; the Rev. Mother, Teachers of the Children of God, Maycroft, Sag Harbor, L. I., N. Y.; Mrs. Frederick D. Sharp, Dennysville, Me.; Major Gen. Milton G. Baker, Valley Forge Military Academy, Wayne, Pa.; Clifford P. Morehouse, N. Y. C.

The Rev. John M. Scott, Long Beach, N. Y., was elected treasurer.

Retired Dr. Wieland, 70, Dies in New Haven, Conn.

The Rev. Dr. George A. Wieland, 70, first director of National Council's Home Department, died recently in New Haven, Conn., after a long illness.

Dr. Wieland came to National Council in 1939 as executive secretary of its Division of Domestic Missions, which in 1942 became the Home Department. He retired as that department's first director at the end of 1952, but stayed on until June 30, 1953, when his successor, the Rev. Dr. William G. Wright, was able to assume his new duties.

Born in Sandusky, Ohio, July 28, 1884, Dr. Wieland was a graduate of Kenyon College, Gambier, Ohio, as well as of Kenyon's Divinity School, Bexley Hall. He was ordained to the priesthood in 1910.

His ministry included service at Christ Church, Huron, Ohio; St. John's Church, Globe, Ariz., and Church of the Epiphany, Seattle, Wash. From Seattle he went to National Council.

Dr. Wieland had also served as a deputy to four General Conventions,

The late Dr. Wieland



and was a past president of the American Church Institute for Negroes.

At the 1952 General Convention, the former national Church leader was honored with a scroll testifying to his service with the Home Department. The scroll was signed by the active and retired bishops of the domestic missionary districts.

NCC Puts Into Operation New Ecumenical Policy

The National Council of Churches has set up a new policy designed to strengthen the ecumenical movement.

By scheduling General Board sessions in major centers around the country and inviting state and local ecumenical leaders to "look on" at these sessions, NCC hopes to heighten participation in this movement.

The "kick-off" for the new policy was the October General Board meeting in Pittsburgh, which heard a discussion of Church cooperation in state and community by Presbyterian Dr. Ansley C. Moore, a past president of the Council of Churches of the Pittsburgh area, who declared:

"Across the world barriers between us Christians are crumbling. This is not a drift, a tendency, but a deep powerful current. And the amazing thing is that as the world has drifted apart, Christians have been moving together. Our century is being called . . . to great unifying adventures."

Among the meeting's highlights:

After prolonged discussion of the recent kidnap-murder in Mississippi and similar incidents, the Board adopted a statement placing responsibility for "violation of human personality on racial grounds" squarely on the shoulders of "the whole nation," and extended to those who suffered as a result of the Mississippi incident an expression of Christian concern and compassion.

Council officers were authorized to make representations to the State Department and United Nations to arouse concern for the Greek minority victims of recent rioting in Turkey (*ECnews*, Oct. 30).

The Board voted to invite representatives from churches in Russia to be its guests in this country prior to sending an NCC delegation to visit Russia.

The next General Board meeting is scheduled, Nov. 30-Dec. 1, in Omaha, Neb., and coincides with the fifth anniversary of NCC, founded by 29 (now 30) communions in Cleveland, Ohio, Nov. 29, 1950.

Study-Visit Completed In Japan by Dr. Pepper

The Rev. Almon R. Pepper, National Council's Director of Christian Social Relations, made a post-General Convention trip to Japan at the invitation of Presiding Bishop Michael H. Yashiro of the Nippon Seikokwai, and the Rev. Peter Takeda, chairman of Christian Social Relations for the Church in Japan.

His itinerary included visits to Japanese schools, orphanages, child welfare institutions, hospitals and a leper colony.

While in Tokyo, Dr. Pepper met with members of the National Christian Council to discuss the relief program supported through Church World Service. He also reviewed plans to develop a Seamen's Church Institute in the Sendra area.

The National Council official made a special trip to Yokohama with the Rt. Rev. Isaac Nosse, Bishop of South Tokyo, to observe and discuss the problems of an inner-city parish, from which most of the present churchmen had moved to the suburbs.

In addition to visiting parish churches in several Japanese dioceses, Dr. Pepper had the opportunity of presenting the Christian social relations program of the Episcopal Church to a group of 350 clergy and laity, who attended an all-day conference on parish programs, as well as to two other conferences of Church social workers.

The discussions, carried on through interpreters, brought out that in the field of social services, citizenship and urban-industrial work, the Church in Japan faces the same basic problem as it does in this country.

Such common problems and opportunities, Dr. Pepper told his audiences, should cause both churches to increase their efforts, and continue the exchange of plans and program.

While in Japan, Dr. Pepper made his headquarters with Mr. and Mrs. Earl J. Fowler, Episcopal Church representative at St. Luke's International Hospital.

Among the native clergy whom Dr. Pepper met was the Rev. John Kikawada, who has recently returned to Japan after two years of child welfare study at the New York School of Social Work on a scholarship provided by the Church's program of world relief and church cooperation.

On his various trips around the Seikokai, the Christian Social Relations director encountered several post-Convention visitors to Japan, including Bishop and Mrs. Sumner F. Walters of San Joaquin.

First Cathedral Since '21 Chicago Enthronement Site

Although the Rt. Rev. Gerald Francis Burrill was elected Bishop of Chicago in 1953 and assumed his new duties early in 1954, he has been operating in a sense "without a roof over his head" until recently.

But when the time came for him to be seated in the "bishop's chair," symbolic of his jurisdiction over the diocese, it was an event of triple significance.

For one thing, the enthronement of Bishop Burrill was an occasion in itself with all the attendant pomp and ceremony of this ancient rite of the Church which can only take place in a cathedral.

For another, it marked the official opening of Chicago's first cathedral since 1921: The Cathedral of St. James, 98-year-old parish raised to this status by the last diocesan convention.

For still another thing, both occasions took place on Bishop Burrill's fifth anniversary of consecration. He had served four years as Suffragan Bishop of Dallas before coming to Chicago.

A downpour of rain cancelled the outdoor processional plans for the enthronement, but some 1,200 crowded into the cathedral to witness the traditional ceremonies.

Trumpets, trombone, snare drum and cymbals triumphantly heralded the moment when Bishop Burrill took his place in the cathedral.

Other bishops participating in the service included Bishops Donald Hallock of Milwaukee, William Horstick of Eau Claire, Richard A. Kirchhoffer of Indianapolis, Charles L. Street, Chicago's suffragan, Edwin J. Randall, retired Chicago suffragan, and Bishop Dionysius of the Russian Orthodox Diocese of Chicago and Minneapolis.

Michigan's Bishop Richard S. M. Emrich preached the sermon in which he told the congregation:

"... We know that in great ceremonies our hearts have been lifted to higher things. God doesn't need temples, cathedrals, or ceremonies. Men need them. God wants them because men need them. They are useful for men, and as long as time lasts there will be these central churches teaching us the glory of God and the greatness of the Church."

Cathedral Goal: 1959

If plans go accordingly, Grace



Using gold hammer, Bishop Burrill seeks admission to new cathedral

Cathedral, San Francisco, will be completed in 1959.

It's up to the 1956 diocesan convention whose delegates will be asked to approve a drive to raise \$2,000,000 to accomplish this goal.

When Bishop Karl M. Block, diocesan, made his announcement of the proposal, San Francisco newspapers were enthusiastic in their editorial support. One cited it as "a challenge to the community." Another said that not all can see a cathedral completed in his time, and Grace Cathedral "will be a beacon of courage to wayfarers in the city beside the Golden Gate."

Principal work to be completed is the extension of the nave and erection of a south tower to match the 177-foot northern one. When completed the cathedral will be able to accommodate some 4,000 worshippers.

Grace Cathedral rose from the ashes of the disastrous fire and earthquake of 1906. In the heart of the city, atop famed Nob Hill, was a block containing homes of the Charles H. Crocker family, California pioneers. When the Crocker homes were destroyed by fire, members of the family donated the entire block for the building of an Episcopal Cathedral.

Begun in 1910, it was designed by Lewis P. Hobart who remained cathedral architect until his death last year.

In Brief . . .

In New York, the Annual St. Luke's Hospital Service was held at

the Cathedral of St. John the Divine where the Works-of-Mercy Window in All Souls Chapel was unveiled. Representatives of the 15 organizations and institutions memorialized in the window attended. Part of the money for the window was given by St. Luke's nurses and their friends.

In Washington, Bishop Angus Dunne, diocesan, announced the over-the-top completion of the annual National Cathedral Campaign for the \$50,000 Building and Sustaining Fund.

In Virginia, the new Protestant Episcopal Church Home in Richmond is expected to be completed in a year. The home will provide rooms for 38 women guests as compared to the 30 available in the present buildings which will be purchased by the diocese to convert into a home for the aged, both single men and women as well as married couples.

In Bethlehem, the diocese has received from Mr. and Mrs. Allan P. Kirby of Glen Summit Springs, Pa., their 20-acre estate for use as a conference center. Mr. Kirby is endowing the "Fred M. and Jessie A. Kirby Episcopal House, Inc.," as a memorial to his parents. In addition to the main house, the estate includes a tenant house, swimming pool, tennis courts, a recreation building, kennels, stables and spacious gardens.

In Delaware, the diocese is sponsoring in cooperation with the Wilmington and New Castle County Council of Churches a Bryan Green Mission, Nov. 10-22. Canon Green, noted British evangelist, is rector of St. Martin's Church, Birmingham.

Canadian Cleric Installed As Rector of N. Y. Church

With his wife and two sons looking on as members of a packed (1,400) congregation, the Rev. Terence J. Finlay, English-born rector of Ottawa's Church of St. John the Evangelist was instituted as ninth rector of 120-year-old St. Bartholomew's Church on New York's Park Avenue.

The Canadian clergyman, who became known to American churchgoers through preaching at New York's Trinity Church and the national cathedral in Washington, succeeded the church's former rector, the Rt. Rev. Anson Phelps Stokes, Jr., Bishop Coadjutor of Massachusetts.

Instituted by the Rt. Rev. Horace W. B. Donegan, Bishop of New York, Mr. Finlay received the keys of St. Bartholomew's from the senior warden, former Judge Edward R. Finch of the New York State Court of Appeals.

The Rev. Irving S. Pollard, assistant minister at St. Bartholomew's, read the Letter of Institution (SEE CUT).

Also participating were the Rt. Rev. John S. Higgins, Bishop of Rhode Island, the Rev. George P. T. Sargent, rector emeritus, and the Rev. Albert B. Buchanan, assistant minister.

Ray Lawson, Canadian consul general in New York, and Mrs. Lawson were in the congregation.

Bishop Donegan, who also preached the sermon, presented Mr. Finlay with a Bible, a Book of Common Prayer and volumes holding the canons of general and diocesan conventions.

The new rector of St. Bartholomew's received his early education at Plymouth College, Plymouth, England. On coming to Canada, he entered Huron College, London, Ont., and was ordained, following his graduation, in that city.

After serving in London, Ont., for 10 years—four of them as assistant rector of St. Paul's Cathedral—he became rector of the Church of the Holy Trinity, Winnipeg.

In 1942, Mr. Finlay was appointed chaplain to the Canadian Naval Training Station in Winnipeg, and has continued his association with the Royal Canadian Navy in a reserve capacity.

In 1948, he became rector of the Church of St. John the Evangelist in Ottawa, a post he held until his recent appointment.



*Service of institution at St. Bartholomew's, N. Y. C.**

Indiana Mission

Ground has been broken for the newest mission in the Diocese of Indianapolis—a mission that was only an idea a year and a half ago.

In April, 1954, a group of churchmen petitioned the Rt. Rev. Richard A. Kirchhoffer for permission to organize a mission in a new residential area on the east side of Evansville.

A lot was purchased and on Oct. 15, 1954, the Mission of St. Michael and All Angels was formally admitted to the diocese.

A vicarage was purchased and lay readers kept services going until the procurement of the Rev. George L. Evans to be the mission's first vicar on April 1, 1955. A temporary chapel was purchased and the mission continued to grow.

Recently Bishop Kirchhoffer and Father Evans brought the growth story of St. Michael's to its present stage when they manned shovels and broke ground for a new church and educational unit. Then with 150 spectators looking on they planted a cross to mark where the altar will stand.

The future? Completion of their church, which will be of Colonial Williamsburg design, with 12 school-rooms, a chapel, social room, guild rooms and facilities for Boy and Girl Scouts.

In Brief . . .

Two dedications in a week's time were on the agenda of New York's

*(L. to r.) Mr. Finch, Bishop Donegan, Canon Edward N. West and the Rev. Messrs. Finlay, Pollard and Sargent.

Bishop Horace W. B. Donegan recently. The bishop dedicated new equipment at St. Martha's, The Bronx, one Sunday and on the next dedicated a new parish house for Trinity, Mount Vernon. The new equipment included clergy stalls, a baptistry alcove, a communion set and altar equipment—all part of St. Martha's renovation program. Trinity's parish house, built at a cost of \$70,000, replaces one destroyed by fire last year.

The Rev. Canon Henry K. Archdall, Canon Chancellor of St. David's Cathedral, Wales, and former Fellow of Corpus Christi College, Cambridge, England, was guest preacher at the 34th annual British Harvest Festival recently held at Trinity Church, N. Y. C.

St. Michael's Church, Milton, Mass., from which three bishops have come, had a fourth as its guest speaker on its 60th anniversary. The Rt. Rev. Anson Phelps Stokes, Jr., Bishop Coadjutor of Massachusetts, was the speaker. The 'alumni' bishops are the late Rt. Rev. Theodore I. Reece (Southern Ohio), the Rt. Rev. Russell S. Hubbard (Spokane) and the Rt. Rev. L. L. Scaife (W. N. Y.).

With winter approaching, a warming thought comes from Holy Cross Church, Houston, Texas, which augmented its funds this summer when parishioners, following the suggestion of the rector, the Rev. Arthur H. Lord, put a dime in a "doxology folder" for each day that the temperature failed to reach 100 degrees. The year's high was 98.

Over 500 in Arkansas Hear Of Coadjutor's Versatility

When the Rev. Robert R. Brown of St. Paul's Church in Richmond, Va., headed west to become Bishop Coadjutor of the Diocese of Arkansas, little did he know that he would be introduced to over 500 luncheon guests as a "man's man, but with an amazing ability to get work out of women."

So he was termed by a man who should know, Bishop Frederick D. Goodwin of Virginia, in whose diocese he had served since 1947.

The Little Rock luncheon followed the Trinity Cathedral consecration of the Rev. Mr. Brown as Coadjutor, the first in Arkansas since the Rev. James Ridout Winchester was consecrated in 1911.

The 45-year-old former Richmond rector (a native of Garden City, Kansas) received his commission at the hands of the Rt. Rev. R. Bland Mitchell, Bishop of Arkansas, who marked his 17th anniversary as bishop on the same date, Oct. 5.

Co-consecrators were the Rt. Rev. Arthur R. McKinstry, retired Bishop of Delaware who was Bishop Brown's rector at St. Mark's, San Antonio, where he entered the ministry, and Bishop Goodwin. Attending presbyters were the Rev. Joseph L. Brown, Jr., a brother of the new bishop, (left in picture), who is rector of St. Luke's Church, San Antonio, and the Rev. Charles A. Higgins, rector of St. Alban's Church, Waco (rt.),

which began as a diocesan mission when Bishop Brown was rector at St. Paul's in Waco.

Presenting bishops were the Rt. Rev. Clinton S. Quin of Texas, and the Rt. Rev. Everett H. Jones of West Texas. The Rt. Rev. George H. Quarterman of North Texas read the Epistle; the Rt. Rev. John E. Hines, Coadjutor of Texas, preached, and the Rt. Rev. J. J. M. Harte, Suffragan, of Dallas, read the consents of the House of Bishops.

Also taking part were the Rt. Rev. Robert F. Gibson, Jr., Coadjutor, of Virginia, who read the Gospel, and the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, who lead the Litany, and Arkansas clergy.

Speaking in Trinity Cathedral just before the consecration itself, Bishop Hines addressed the Bishop-Elect:

"... If your experience as a coadjutor parallels mine, you will anger your diocesan sometimes, mystify him on occasions, confuse him often. But, not from a viciousness of purpose or envy of position. For you will know that he has walked where no man before has walked and his journey will make your own both easier and more profitable..."

The new bishop was on the National Council and in its Department of Christian Education in 1945-49. He was editor of the old *Southern Churchman* (now *Episcopal Churchnews*) in 1949-50, and author of several books.

Canon Pfaffko's Work Extended to Liberia

A clergyman who founded a Christian fraternity and sorority in the Waynesboro, Pa., area has had the privilege of seeing the two groups become international in scope when chapters were established recently in Monrovia, Liberia.

The Rev. Canon Arthur G. W. Pfaffko, retired, who has served as an honorary canon of St. Stephen's Cathedral, Harrisburg, is the founder of Pi Alpha Fraternity (in 1931) and Tau Delta Alpha Sorority (in 1939), first and only Greek-letter groups for the youth of the Episcopal Church.

Both were founded on the principles and teachings of the church, because of Canon Pfaffko's belief that "the church should realize the value of fraternity life and Christianize it."

This he believes the two groups have done with the result that they have promoted better churchmanship and have proved an aid in keeping the youth in touch with the church during "the trying teen years."

Pi Alpha and Tau Delta Alpha are organized like any other national social and honorary fraternities with pledging period, initiation, passwords, grips and badges.

Honorary presidents include Bishops Bravid W. Harris of Liberia; Harry S. Kennedy of Honolulu; J. Thomas Heistand of Harrisburg; Malcolm E. Peabody of Central New York; Walter H. Gray of Connecticut, and Francis E. I. Bloy of Los Angeles.

Canon Pfaffko, in addition to his nearly 25 years with Church of the Transfiguration, Blue Ridge Summit, Pa., where Pi Alpha was founded, served 23 years as rector of the Calvary Chapel, Beartown, and was also vicar of St. Mary's Church, Waynesboro. Although retired, he supplies churches in communities near Waynesboro.

Requests Aide

Bishop Goodrich R. Fenner of Kansas, requested the election of a bishop coadjutor at a special diocesan convention held in Topeka.

Episcopal membership in the Kansas diocese has grown nearly 100 per cent in the past 18 years; there has been considerable establishment of new churches and new areas of work, and the clergy staff has more than doubled.

*Presbyters attend Mr. Brown just before his consecration (See story)**





*Dr. John R. Logan, Sr., with two of his 'colleague' sons (See story)**

Dr. Logan, 80, Accorded 50th Anniversary Tribute

"A wise counselor, a good shepherd, a faithful pastor."

The overflow congregation at St. Simon the Cyrenian's Church, South Philadelphia, somewhat tear-eyed for joy, nodded in hearty accord as Bishop Oliver J. Hart spoke thus of its rector for 46 years on the occasion of his 50th anniversary of ordination.

The service was a touching tribute to Dr. John R. Logan, Sr., who at 80 is the dean of the Negro clergy of the Pennsylvania diocese.

Among priests from near and far who joined in tribute were two nearly lifelong friends. They were the Rev. Eugene L. Henderson, retired, of Washington, formerly of New Haven, Conn., who was in the same confirmation class in 1897 at St. Michael's and All Angels Church, Charlotte, N. C., and the Rev. W. B. Suthern, St. Thomas', Chicago, who was a seminary classmate. Also present was his nephew, the Rev. R. N. Perry of Thomasville, Ga.

Following in Dr. Logan's priestly footsteps are two of his sons, John, Jr., (left in picture), who is his assistant rector, and Thomas (rt.), who is rector of Calvary Church, West Philadelphia.

Out of their small income, Dr. and Mrs. Logan also sent their six other living children through college. Four of them are now teachers in the Philadelphia public schools; one son is an electronic scientist, and one

daughter, a housewife. They have 11 grandchildren.

Born at Danville, Va., Dr. Logan was orphaned at 15 but continued to school and was graduated from Johnson C. Smith University, Charlotte, in 1900, and Bishop Payne Divinity School, 1905. Smith honored him with the Doctor of Divinity degree in 1920.

It was at his first charge in Morganton, N. C., that he won his organist, Mary Harbison, as his helpful partner in life. When they came to Philadelphia in 1909, St. Simon's was a small mission. It has grown to nearly 1,400 members, which is among the largest in the diocese of 206 churches.

Taking his pulpit briefly at his golden jubilee service, Dr. Logan said: "There has never been a time when I have not felt called by God to the priesthood. For this, most of all, I am humbly thankful."

11th Commandment?

The Rev. Edward M. Pennell, Jr., and his curate, the Rev. Millard Streeter, of St. Francis Church are two of the busiest Episcopal clergymen in the city of San Francisco. But they are also known far and wide for their wonderful sense of humor.

No surprise then that recently the people who attend St. Francis did a double take when they saw the San Francisco Police Department's "No Parking" signs replaced by the church's own, "Thou Shalt Not Park."

● THE RT. REV. HARRY TUNIS MOORE, retired Bishop of Dallas, just two days after his 81st birthday in Dallas. A native of Delavan, Wis., Bishop Moore attended Beloit College, Beloit, Wis., and was graduated from Hobart College, Geneva, N. Y. Following his graduation from Western Theological Seminary (now Seabury-Western in Evanston, Ill.), he was ordained to the diaconate in 1902 and later that same year to the priesthood. He was consecrated Bishop Coadjutor of Dallas in 1917 and in 1924 became diocesan. He retired in 1946.

Before his consecration he had served churches in Delavan, Fremont, Neb., San Antonio, Tex., Chicago, Champaign, Ill., and St. Matthew's Cathedral, Dallas.

● THE REV. RALPH MOORE HARPER, 73, rector-emeritus of St. John's Church, Winthrop, Me., where he had served 40 years, in Revere, Mass. He was noted for instituting such customs as "Pussy Willow Sunday" at St. Paul's Cathedral in Boston, and his known love for children was responsible for his inventing the "Woofus," a toy that became a national best seller. On anniversaries he observed, laity were joined by Roman Catholic and Protestant clergy as well as Jewish rabbis of Winthrop where he went after serving as a curate at the cathedral.

A native of Kingston, N. C., he attended the University of North Carolina, Yale Divinity School and Harvard Divinity School where he was graduated with a Doctor of Sacred Theology Degree. He was ordained in 1911.

● MRS. FREDERICK DEANE GOODWIN, wife of the Bishop of Virginia, in a Richmond nursing home, just three days after their 38th wedding anniversary and his 25th anniversary of consecration. She had been ill since June 17, 1954.

Mrs. Goodwin, the former Blanche Elbert Moncure of Williamsburg, had lived in Richmond since 1933 and was a member of St. Stephen's Church. She was also a member of the Woman's Club of Richmond.

● DR. PATRICIA DRANT, 60, a nationally known dermatologist, who was chief of staff in her specialty at three Philadelphia hospitals; a diplomate of the American Academy of Dermatology and Syphilology, a fellow of the American Association for the Advancement of Science, and author of medical papers.

Seminary Building Rapid As Enrollments Increase

A rash of new construction and expansion is accompanying a record high in seminary enrollments, which this year topped the 1,200 mark (*ECnews*, Oct. 16).

At Nashotah House, Nashotah, Wis., a \$250,000 extension of present facilities is fresh off the drawing boards, with ground scheduled to be broken before the first frost, according to the dean, the Very Rev. Edward S. White.

With Builders for Christ funds providing \$100,000 of the estimated cost, the new building will be constructed on the face of a steep bank, so that, while it will be two storeys high in front, in the rear there is an entire storey with 20 foot ceiling below this.

A gymnasium, 45 by 90 feet, will be provided on the lower floor. The second floor will contain three lecture rooms. These will be moved over from the present library building and will release badly-needed space there. The top storey will provide dormitory rooms for 16 men, with washrooms and a small common room. The whole structure is to be built of native stone, in harmony with the present long cloister and at right angles to it.

Construction was also scheduled to begin this Fall on three building projects at the University of the South, Sewanee, Tenn., which this year is enrolling more than 700 students—480 in the College of Arts and Sciences, 240 cadets in Sewanee Military Academy and 83 in the School of Theology.

In the tripartite expansion plans are a new stone dormitory, extension of School of Theology facilities and a connecting unit between two existing gymnasiums.

The new dormitory, Sessums Cleveland Hall, estimated to cost \$250,000, will accommodate 62 students. The building is the gift of Mrs. Alexander Sessums Cleveland of Houston, Texas, in memory of her husband, a Sewanee alumnus and Houston businessman and civic leader.

St. Luke's Hall, the School of Theology building, is the oldest stone structure on campus, having been built in 1878. A one-storey wing including an auditorium, office space, lounge and bookstore was added in 1951. The new contract calls for adding two storeys to this wing, providing a complete new library and dormitory rooms for 14-28 students.

Toward the seminary project, esti-



*Seabury-Western expansion as seen by the architect**

mated to cost about \$250,000, the Builders for Christ campaign is contributing \$75,000, with another \$25,000 expected later from the same source.

The gymnasium project, expected to cost about \$180,000, will provide a stone enclosure connecting two existing athletic buildings. The central section of the enclosure will include a swimming pool and seats for spectators. All three projects are among the building goals for Sewanee's centennial, to be celebrated during the 1957-58 academic year.

At the Episcopal Theological Seminary of the Southwest, Austin, Texas, work is going forward on a \$1,250,000 building program. Originally scheduled for completion in late 1955 or 1956, ground was broken for the first of six buildings in the Spring of 1954.

Included in the expansion plans are two dormitory units, a chapel, a library and classroom unit, an administration building and a refectory.

The buildings are being constructed on a five-acre tract given by two former professors of the University of Texas—Dr. Ernest J. Villavaso and Dr. Frederic Duncalf. Part of the cost is being paid by the Builders for Christ campaign.

At Seabury-Western Seminary, Evanston, Ill., construction on a new library auditorium (SEE CUT) is underway, part of which will be supported by Builders for Christ funds. A goal of \$300,000, including the

BFC contribution, was reached and ground was broken in late Spring. Completion of the building is planned for early 1956. The building program, in its entirety, includes doubling the parking area, enlarging and remodeling the refectory and kitchens and, lastly, the new building.

The first floor of the new library-auditorium will have offices, a reading room, seminar room, treasure room and archive vaults. A much-needed auditorium lounge will occupy a large portion of the second floor with class and cloak rooms.

Appointments

The Rev. Frank V. Fortune, University of the South alumnus, rector of the Church of the Holy Comforter, Sumter, S. C., and former chaplain at Virginia Polytechnic Institute, has succeeded the Rev. George L. Reynolds, Jr., as chaplain of Sewanee Military Academy. Mr. Reynolds is now associate rector of St. Paul's Church, Mt. Lebanon, Pa.

The Rev. Eugene V. Goetchius, tutor at General Theological Seminary, has been appointed assistant chaplain at Columbia University.

The Rev. John N. McCormick, 33-year-old rector of St. Timothy's Church, Garden Villas, Houston, Texas, has been named chaplain of St. Stephen's Episcopal School, Austin.

The Rev. Otho S. Hoofnagle, clerical master at St. Paul's School, Concord, N. H., has been named associate chaplain and history instructor at Shattuck School, Faribault, Minn.

* Proposed library-auditorium (l.), present library (ctr.), Chapel of St. John the Divine (r.).

Dean Pike Opens 'Live' TV Series in Cathedral Study

COVER STORY

"Oh, what beautiful sets," someone remarked when sight-seeing at the Cathedral of St. John the Divine in New York, following the premiere of Dean James A. Pike's network television program over ABC.

The dean explained that the items in the surroundings were not "sets" as such, but merely made up his study, and that the high ceilings and furnishings are just the things that "go" with a cathedral.

Anyway, his study was the setting for the debut of the program entitled "Dean Pike," which the American Broadcasting Company has scheduled for every Sunday, originating in New York at 1:30 P.M. It is a *live* program, and the dean plans to maintain an informal tone to give viewers the feeling that they are sitting in on a home-style conversation.

In fact, the first program on Oct. 9 was so informal that for about an hour after it was over the participants continued their discussions on the opening subject, "Freedom of Religion, and Church-State Relations under the First Amendment." The program was based on the first topic which the Henning Sub-Committee on Constitutional Rights was to take up in Washington hearings that week. (Those hearings were cancelled).

Joining the dean on his first program were Prof. Harry W. Jones of Columbia University; Prof. Charles J. Donohue of the Department of English at Fordham, who is on the editorial board of the Jesuit quarterly, *Thought*; Will Herberg, author of "Protestant, Catholic, Jew," an essay on American religious sociology, and Mrs. Pike and the dean's daughter, Catherine. (See photo).

The dean told *ECnews* that it is his intention to put on easy-going, unrehearsed programs in which participants (different personages each week) will have an opportunity to say what they want, carrying on conversations as groups might in their living room at home.

Interviewed a few days after his opening program by *ECnews* in Richmond (where he had come to talk before the Virginia League for Planned Parenthood), the dean said it was "too early" to measure the acceptance of the TV program by the viewing public. But, he was getting "plenty of letters," and they weren't "bad at all."

Part of his Planned Parenthood

talk will be reviewed by Betsy Tupman Deekens in the "Woman's Corner" in *ECnews*' issue of Nov. 27.

Chicago Radio Parish Seen in 'Pilot' Role

Many Churchmen are writing in to Station WSEL, Chicago, asking why the Episcopal Church doesn't "do more of this kind of thing."

This is the kind of reception Episcopal participation in the "Radio Parish of Chicago" is getting.

The interdenominational fellowship, which broadcasts nightly, is "united for the promotion of religious education and evangelism" in the Chicago area, and the station believes it is pioneering in the area of an organized radio ministry.

One of the founders of the "Radio Parish" is the Rev. Dr. John H. Scambler, also a member of the board of directors, who holds the Tuesday night spot in the series. His program, "The Church We Love," answers questions asked about the various liturgical observances of the Christian Church.

Fr. Scambler, a native of Chicago, is a graduate of General Theological Seminary, New York City. He also received in 1943 the degree of Doctor of Theology from Northern Baptist Theological Seminary in Chicago. Since 1945 he has been rector of St. Peter's Church in that city.

So well received is his program in the series, which features a different clergyman each night, that a Hobart, Ind., vestryman requested a tape-recording of one to play at a vestry

meeting to increase interest in that group for listening regularly.

Radio Station WSEL reports to its listeners that a staff of Associate Radio Ministers is being formed in connection with this series, little less than a year old. These ministers are available for pastoral services anytime for any listener calling the station.

New Films Available

Cathedral Films of Burbank, Calif., has completed four half-hour productions in its Living Christ Series, and another 40-minute film dramatizing the exploitation of the American Indian.

In the series, new films available to churches and for possible television distribution include "Challenge of Faith," dealing with Jesus' early ministry; "Discipleship," depicting the calling and training of the 12 disciples; "Return to Nazareth," dramatizing Jesus' rejection by his home villagers, and "Conflict," which shows the beginning of the conflict with religious and political authorities who were Jesus' contemporaries.

Meanwhile, "Indian American" is designed primarily to meet the 1955-56 domestic mission theme of Protestant churches. The film, made on location in the Navajo country, describes how a missionary brings the Gospel to white Americans who have exploited the Indians, as well as to the Indians themselves.

The Rev. James K. Friedrich is producer-president of the religious film organization.

The dean, wife and daughter and guests in television premiere



Designer Fulfills Wish: A Plaque for Churchill

At the 14th anniversary dinner of Freedom House in New York City, Leslie H. Nobbs, church interior designer, had the honor of seeing the second plaque he made for that organization presented.

The bronze plaque commemorated the honor accorded Sir Winston Churchill as 1955 Freedom Award winner for his "devotion to liberty, courage in adversity and leadership in victory . . ."

Churchill recorded a speech of acceptance of the award, which was actually received on his behalf by Sir Roger Makins, British Ambassador to the U. S.

In an interview Nobbs told *EC-news* that while aboard ship going to England earlier this year, he had expressed a wish to make a plaque for Sir Winston. It was not until he actually arrived in that country that he learned of his commission to make such a plaque for Freedom House. It was the first time such an award was to be made to a foreigner. (Actually, Churchill's mother, Jennie Jerome, was an American.) Time was short and the New York designer purchased a drawing board in England and settled down to plan his work.

He had previously made a Freedom House award plaque for President Eisenhower, and other plaques for Madame Chiang Kai-shek, the late Senator Arthur H. Vandenberg, President Truman and President Franklin D. Roosevelt.

Nobbs is well known throughout the U. S. for the beautiful church interior installations and furnishings he has designed and executed.

These include work done in the Cathedral of St. John the Divine, N. Y. C.; St. Paul's Cathedral, Boston; Christ Church Cathedral, Hartford, Conn.; the new chancel at Stephen's Church, Sewickley, Pa.; St. Martin's Church, N. Y. C., and the altar for St. Andrew's Collegiate Chapel of the Philadelphia Divinity School.

Nobbs does most of his work in his New York studio, where he says his inspiration is based upon "the traditions and teachings of the Anglican Church."

He also designs church fabrics. These include woven lampas in gold, red and white. The symbols in the cloth depict a mitre with cross crosslet fitchee—attributes of St. Augustine, a rose standing for the Messianic promise in tradition, and also for England, and a thistle, recalling that the first Episcopal bishop had to go to Scotland to receive Apostolic consecration. A cross crosslet fitchee is a form of the cross carried by the Crusaders—a cross with a pointed bottom stem, which they stuck into the ground while at devotions.

While in England recently, Nobbs, who is a member of the Church Club of New York and the English Speaking Union, had the honor of making a presentation himself instead of "designing one" this time: a Pectoral Cross to Bishop Gerald Ellison to commemorate his elevation to the See of Chester.

BSA Spiritual Attack

The Brotherhood of St. Andrew, the Church's international organization of men and boys devoted to the twin purposes of worship and service, has asked for renewed emphasis on "Praying for Peace."

In a pamphlet sent to all its chapters, BSA is calling for a "spiritual attack against the enemies of peace," with the stipulation that such prayer begin "with myself."

After outlining the *why* ("There can be no peace in the world until there is peace within myself . . ."), *how* ("Words are not important. Praying begins when a person tries to place himself in God's hands to do what God wills . . ."), *when* ("... Right now and continuing each day"), of this spiritual drive, adding:

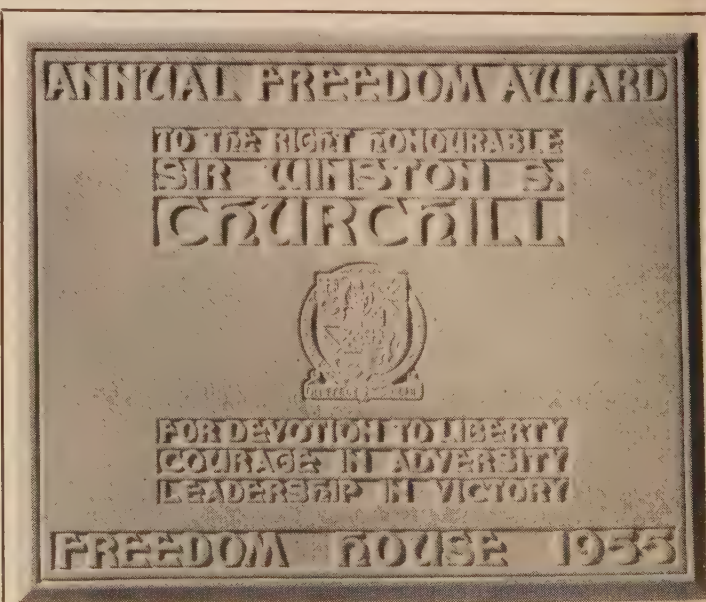
"But keep in mind that prayer without action is either hypocrisy or laziness. So many people talk about doing something but how many actually do anything?"

BSA also asked members to try to interest friends and associates in prayer. It recommended that those who do so pray together and examine themselves in private and openly.

The BSA prayer: "O God, who only makest us to dwell in safety, open my eyes to see myself as others see me, and to see others as Thou seest them. Help me to love those I do not like and to be of good will toward those I meet daily. Only then dare I pray for the Peace of the World in the name of the Prince of Peace, Jesus Christ our Saviour. Amen."

Church interior designer Leslie H. Nobbs and a sample of his talent

Blackstone Studio



Sermons Vital in U. S., English Vicar Discovers

Last summer a young (35) blond-haired priest of the Church of England walked into the offices of *ECnews* and, in conversation with the news staff, outlined his impressions of Christian education in the U. S., compared with that in his native England (*ECnews*, Aug. 21).

Now back in England after spending three months in the U. S. on a speaking tour sponsored by the National Council of Churches, the Rev. W. Kenneth Blackburn, vicar of Radlett Parish Church, Hertfordshire, has written *ECnews* the following reflections of his American visit:

"It is quite evident that on both sides of the Atlantic there exists a growing 'togetherness.' After three months in your midst, answering innumerable questions about the situation in England, it comes as quite a mental shock to be questioned on three months' experience away from home. Yet in many ways I was 'at home' in the churches, homes, groups and communities I visited. The transition from England to the U. S. was not as great as I had anticipated; at least this was true of the church life. The underlying unity of spirit was evident wherever I went and this was a blessing which should not be minimized.

"On the whole, I should say that congregations are more ready to respond to the ministry of the Word than is the case in England. In every denomination the sermon occupies a more prominent place and the congregation expect more from the preacher than their brethren in England. This is due partly to the fact that there are fewer services and the parish priest is not expected to preach, on the average, three different sermons each Sunday. He is able to concentrate more easily on 'the message for the day.' Moreover the radio is used more frequently to communicate the gospel than in England. Here very few parish priests are heard outside the walls of their church.

"The prevalence of intinction during the administration of the Holy Communion came as a surprise to me. This practice destroys the symbolic unity of the chalice, and I was somewhat alarmed lest this custom should develop further. It cannot contribute to the corporate life and worship of the Church.

"Parochialism and diocesanism (the absorption of a parish or a



Observer Blackburn

diocese with its own affairs to the exclusion of responsibilities to the whole Church) are real dangers. I came away with a great admiration for the clergy and laity who are fighting against these two disruptive elements within the Church. I missed the grouping of parishes into urban or rural deaneries, where parishes can work together and undertake common action. It would surely strengthen the Church if more opportunities were given to parish priests and their congregations to meet together for prayer, study and discussion. The corporateness of the Church appears to suffer from the lack of liaison between parishes and other units which together make up the Church.

"I was very impressed by one parish priest who was resisting the pressure put upon him to join in the tidal wave of new educational buildings. He recognized the need for adequate facilities for teaching the children and teen-agers, but he was determined not to launch out on a huge building program at the expense of destroying the family or common worship of the parish church. I am quite sure he is right. The worshipping Christian family is a basic unit within the Church, and although instruction by age groups must be undertaken, the 'family worship' of the Church is the educating influence which is decisive.

"Contact with other Christian communities confirmed an impression which grew steadily as my visit progressed. The Protestant Episcopal Church has been presented by God

with a tremendous challenge. Like the other branches of the Anglican Communion, she is living in a revolutionary situation which demands the full use of the means of grace provided by God for the fulfilment of his purpose. The Protestant Episcopal Church has been thrust into a position of special responsibility both within the United States of America and within the world-wide Anglican Communion. She will be able to meet this challenge if she calls freely upon her Anglican heritage and continues to share her burden with her brethren in other countries.

"My earnest hope is that many more Anglican priests may be able to come and share the life of the Episcopal Church in the U. S. A., and then return to their own parishes renewed and stimulated by an experience which they will value for the rest of their ministry."

'Out of Communion'

A retired English prelate, formerly Bishop in North Africa, has drawn the fire of the Archbishop of Canterbury for accepting the position of Bishop of the Church of England in South Africa—a Church said to be "outside the fellowship of the Anglican Communion."

According to the *Manchester Guardian Overseas*, the allegedly schismatic bishop, the Rt. Rev. G. F. B. Morris, was elected to his present position from the rectorship of Christ Church, Hillbrow, a cure he accepted after retiring from his North African post last November.

The officially recognized Church in the area is the Church of the Province of South Africa, of which the Most Rev. Geoffrey H. Clayton, Archbishop of Capetown, is Metropolitan.

Bishop Morris claims the Church of the Province of South Africa is schismatic rather than his, asserting that it was so declared by the Archbishops of Canterbury and York in 1870 and that it has eliminated the 39 Articles and indulged in what he calls pro-Roman practices.

He asserts further that his Church, which he says has "remained true to the Protestant Evangelical faith," is recognized by the government.

Dr. Fisher has stated that unless Bishop Morris withdraws from his position, "I must regard him as having put himself out of Communion with the See of Canterbury and outside the fellowship of the Anglican Communion."

The Dead Sea Scrolls

IN 1947 an Arab goatherd threw a rock into the darkness of a cave near the Dead Sea and heard it strike something that was not earth, sand or rock. He investigated and found some broken pottery jars and some that were unbroken. Some of the jars contained leather rolls wrapped in cloth, and there was writing on the scrolls. The writing has since proved to be texts of Old Testament books or portions of books and religious writings of various sorts, some of it contemporary with or preceding the time of Christ.

These scrolls and others that have been found in this area over the intervening years have become known as the Dead Sea Scrolls, and are the most important archaeological discoveries relating to the Bible and early Christianity that have turned up in centuries.

So far, the scrolls have chiefly intrigued scholars for two reasons: (1) they seem to offer more definite and earlier texts of portions of the Old Testament than have been available before and (2) they furnish some evidence (though not conclusive proof) of a relationship between the Jewish Essene sect and Christianity. The importance of the Dead Sea Scrolls was not, however, immediately obvious even to scholars. Newspapers gave the scrolls only brief mention, and they might be little more than a name to most Americans today had their value and the drama of their discovery and subsequent history not attracted the attention of one of this country's most respected writers and critics, Edmund Wilson.

Earlier this year, Mr. Wilson wrote for *The New Yorker* magazine an exciting account of the finding of the scrolls and of their significance. And this article, in an expanded form, has now been published as a book with the title "The Scrolls From The Dead Sea." (See review by Edmund Fuller in Religious Books section in this issue.) The *New York Times* Book Review thought the book important enough for

a front-page review in the issue of October 16, and it is doubtless well on its way to bestsellerdom by now. As a result, thousands of persons are now familiar with the scrolls and have, perhaps, gained, as well, increasing understanding of the nature and problems of Biblical scholarship and the milieu of the early Church.

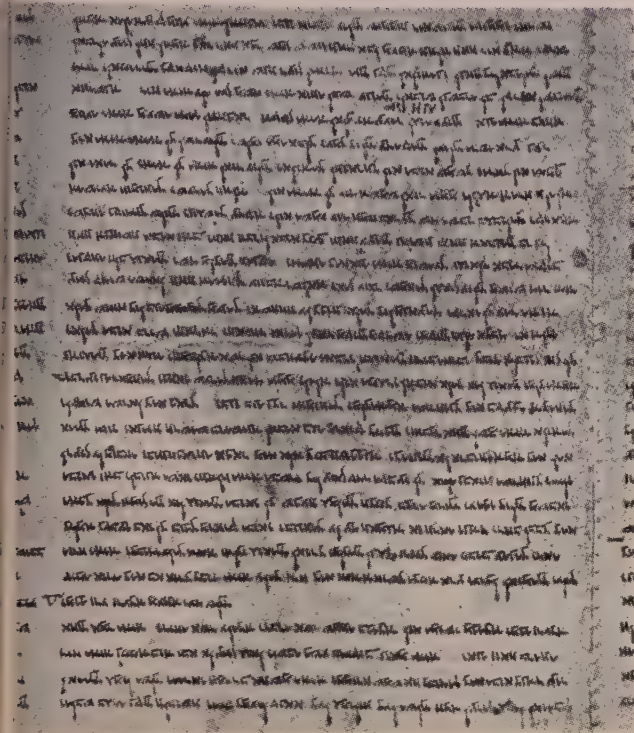
This is all to the good. What is not so good is that many persons—and this would seem to include Mr. Wilson—less informed than the scholars and experts who are still busily engaged in interpreting and analyzing the scrolls may misread the significance of these and similar discoveries.

The misreading is worth commenting on because it is indicative of a still fairly widespread failure to understand the nature of the Scriptures and the relationship of faith and

Jars in which Dead Sea Scrolls were found

Palestine Archaeological Museum





American Schools of Oriental Research
Part of the scroll of Isaiah found in cave

history (or religion and science). Such persons seem to think, for example, that the discovery of a new and variant text of a Biblical book or of material linking John the Baptist, our Lord Himself or early Christian practices with such a Jewish group as the Essenes is somehow a threat to the validity of Christianity and the faith of its believers. Thus, the error leads Mr. Wilson to write that "it would seem an immense advantage for cultural and social intercourse—that is, for civilization—that the rise of Christianity should be generally understood as an episode of human history rather than propagated as dogma and divine revelation."

Any informed Christian will readily tell Mr. Wilson that "the rise of Christianity" is, indeed, an episode of history and has nothing to do with dogma. And he will also point out that to talk of history and dogma as though they were somehow related is to mix apples and automobiles. History, whether true or not, cannot prove or disprove dogma—whether the

dogma be true or false. As Frank M. Cross Jr., of the McCormick Theological Seminary and one of the scholars working on the scrolls, wrote in the *Times*: "Those acquainted with contemporary theology or with critical Biblical scholarship are well aware that the events conceived in Christian dogma as 'acts of God' are continuous with and indistinguishable from other events of history so long as they are viewed by the historian as historian. Indeed, the Christian doctrine of revelation means just this, that God chooses to give meaning to human history, not to suspend it."

History (or science) and dogma (or religion) do not conflict because they are concerned with different questions. Religion is concerned with the questions science cannot answer. (One such answer is given in the very first four words of Genesis: "In the beginning God . . .") The Dead Sea Scrolls may conceivably give us more accurate texts of some Biblical passages; they may shed some light on the world that Jesus knew. In so doing they can make the Bible more meaningful and to that extent deepen our faith. But, they can only do this if we realize that the Bible is not a book of science or a book of facts but a record of God's mighty works, of His dealings with men and of His loving purpose for the world.

It is worth mentioning that one result of the discovery of the Dead Sea Scrolls has been to strengthen traditional Biblical scholarship at the expense of the modern and liberal. An example is that the Fourth Gospel, which many modern scholars have assured us could not have been written early, may now be placed among the very earliest Christian documents. This will undoubtedly prove embarrassing to those modernists who had thought that by assigning this Gospel to a date much later than the other three they might thereby give less emphasis to St. John's majestic conception of the Incarnation and the Divinity of our Lord. Once again, as so often in theological studies, is revealed the danger of rejecting a Christian tradition that has at least some historic basis for a latter-day guess, the chief appeal of which is novelty.

CHARITY

The Misunderstood Virtue—3rd in Series

By M. E. CARPENTER

CHARITY is the quality in a man which leads him to do good to another man over and above his duty. The charitable man treats others better than they deserve to be treated.

This virtue has received high praise, and is considered by many thinkers on human condition to be the greatest of the virtues, and perhaps the virtue to which all the others should lead. Even if one does not accord this highest position to charity, one must acknowledge the nobility of the virtue and desire to achieve that virtue.

In considering charity as an attainable virtue, one is to a considerable extent hampered by the commendation given it. Those who have praised charity have often made it seem unattainable and even unreal. The consideration of charity as a virtue should, therefore, be marked by careful thought. Without such thought, charity will remain for most people a romantic, even fantastic ideal rather than a practicable rule of conduct.

Frequently charity, like faith and hope, is essentially a matter of the will, not of the intellect or the feelings. The one who would be charitable determines to treat other persons, if he is completely charitable, better than he deserves. He may, as a practical help to carrying out his act, try to feel as much affection as he may toward other persons. He will, as a matter of justice and temperance, avoid an unfair interpretation of their acts, and an undue demand on their services. But his charity, as far as he can exercise it, will deal not with what he thinks of them or what he demands from them, but with what he does for them.

When charity is identified as an act of the will rather than an emotion, two important truths concerning it become clear. First, charity is by no means an unusual virtue reserved only for the peculiar good. Most persons, perhaps all, exercise charity to certain degrees as a common part of their living. People who are quite ordinary, who make and perhaps are not entitled to make no special pretensions to unusual virtue, do small acts of kindness, overlook injuries, extend help, and in many ways do better for others than is required or expected. While it is frequently true that these deeds of charity are done sporadically and unsystematically, they are done frequently and on the whole rather easily. The everyday practice of charity is not difficult or an unpleasant task.

Second, charity as practiced by most people is an undisciplined virtue, far too dependent on the immediate feelings of the one who practices it. The majority of people are kind, forgiving and helpful on one day or to one person and unkind, harsh and indifferent to another person or on another day. Nor are the acts of charity guided by their judgment. Often they are accompanied by indulgences that are harmful to the one helped. He is excused from duties that he should perform and allowed liberties that he should not have.

The problem for many people is to discipline and to extend their charity so that it embraces all who are in need of it and can receive and that it helps rather than hinders. Many people, perhaps most people, deserve credit for frequent charitable acts. Few of them perform those acts as consistently and as intelligently as they should.

In this connection, we should examine a puzzling situation in human life to which the virtue of charity relates itself. In human relations, one person frequently wishes to aid another by getting him to see his possibilities, and thus making him a better, a more virtuous individual. In certain situations one person has definitely the duty of instructing another.

Frequently, a person believes that because of greater experience or understanding he may properly make suggestions about another's conduct. Sometimes, unquestionably, such suggestions are of value. There is a strong likelihood that the person giving the advice or instruction may exaggerate the value of what he proposes for another, and also a strong likelihood that he may misjudge the right he has to offer guidance.

Certainly guidance properly given may be an exercise of the virtue of charity. It is, however, not well to assume too great an authority over the conduct of another. In this particular, as in others, charity is in grave need of the assistance of prudence, temperance and justice.

The prudent man does not, once he has understood the meaning of charity as a virtue, assume that it is beyond his power. He recognizes rather that he has too much power to be charitable in a careless and not wholly helpful fashion. He strives to bring his good affections under discipline so that they may lead him to more intelligent and more useful acts of charity. **END**

FOR a great many years now, many if not most of us have been laboring under a major delusion. It has been the delusion of an age which was pre-eminently concerned with pioneering and democratic values—perhaps it is *par excellence* the democratic delusion.

To put it briefly, one might say that the delusion is that man's basic trouble is his *stupidity*, for which the effective cure is *clarity*. By stupidity I mean human ignorance; by clarity I mean increasingly clear knowledge about the world and life.

Our whole educational system, our entire scheme for relations between men and classes of men, between nations and peoples, even our philosophical orientation, was based on this assumption. The darkness of ignorance was the cause of the evil in the world; if men knew more, both about themselves and about their world, things would be better at once. Education, enlightenment, acquaintance with what were blithely called "the facts"—here was the universal panacea.

But it is now fairly plain to all intelligent people that both the diagnosis and the therapy were in error. There is surely no doubt at all that man is a very stupid creature; he could hardly be thought otherwise when he persists in doing over and over again what he knows quite well will lead to trouble.

There is also no doubt, surely, that increased knowledge is a good thing, with many splendid and highly desirable results. But there is, above all, no doubt that neither the notion that stupidity is the root of man's trouble nor the notion that clarity is the answer to it, gets to the bottom of man and his evil situation.

For the truth is that it is not so much *stupidity* as it is *cupidity* which is man's root-evil. And the truth is that it is not *clarity* but *charity* which is the solution.

Cupidity is a convenient omnibus term to describe selfishness, self-seeking, the "every man for himself" attitude to life. It is a horrible thing, this cupidity. It worms its way into what is best and finest. It is not eradicated by education—in fact, one might say from a very jaundiced point of view that education is nothing but the discovery of more subtle and nice ways of sinning—one no longer is obvious about one's selfishness and self-seeking; one is subtle and nice about it, beautifully covering it with the mantle of respect for one's proper rights, the defense of basic human privileges, or something of the sort. It does not

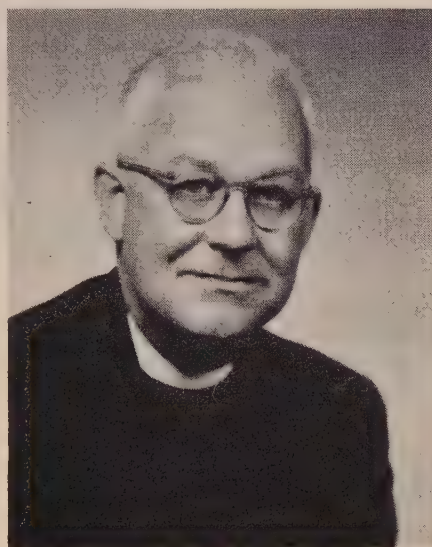
Stupidity Or Cupidity?

For each one of us it is the latter that is the 'root of our trouble,' and *charity* the solution

By W. NORMAN PITTENGER

really require much analysis to see that for each one of us it is our cupidity which is the root of our trouble.

Because we are concerned with ourselves and with our own interests, trying to make ourselves the center of the universe and always thinking and acting as if this massive lie were the plain truth, we are thoroughly



Dr. Pittenger

unsatisfactory people. If we happen to be satisfied with *ourselves*, we are not very satisfactory to our neighbors and thoroughly unsatisfactory to God, because the only people who are satisfactory to God and fairly satisfactory to their neighbors are those who to themselves are thoroughly unsatisfactory, recognizing the cupidity in their hearts and bending every effort to get it out.

Yet, when we are honest, we know that we cannot get the cupidity out of our hearts, any more than a pond without any stream to carry off its stagnant waters can clean itself. The pond must have a channel built by somebody, so that the filth can be carried off. What we need is the helping hand of a divine charity, reaching down to us in our morass and lifting us out of it into the clean sunshine of God's presence.

Charity is the cure for our ill—it may be the tiny touch of human char-

ity, which is a pale reflection and a far-off operation of the divine love. But if the job is to be done thoroughly, it must be God's own direct charity in the person of Jesus Christ, loving us out of our mired condition. It must be, in the famous phrase of a Scots preacher "the expulsive power of a new affection" which redeems us from ourselves and our own interests. Surely this is pretty patent, these days.

It seems that if ever there were an incentive to the use of the regular and traditional techniques of Christian living, it is precisely at this point. If we wish to know the charity of God, it is sheer commonsense to employ the age-old methods by which that charity has been released and made effective in the lives of "holy and humble men of heart" as well as the great saints.

Perhaps our difficulty is that we do not sufficiently want the charity of God to save us from our human cupidity. But if we do, there is only one way to secure this result—that is by giving in humbly to the practice of prayer, sacramental living, orientation of thought and affection to God in Christ. The techniques are plain enough, information about them is easy to obtain—but they in themselves are not easy, nor their use a simple matter. Time and attention are both needed, for example. If a man will not give to this exercise any more than ten minutes out of the hundreds in a day, he can hardly expect to secure results.

Nor are the results quite likely to be exactly what we should choose, if we were leaving our lives in our own hands. If we accept the rule of God as a consciously chosen thing in our lives, we must put our lives in God's hands, to mould as He will and not as we may think would be desirable. To do otherwise is both a contradiction in terms and a contradiction in action. "In his will is our peace," we read in Dante; he does not tell us that God's peace is found by resting in our own wills. The whole of the Christian tradition bears witness to the need for humility and

(CONTINUED ON PAGE 45)

Annual Christmas Book Review Issue

By EDMUND FULLER • BOOK EDITOR

A THOUGHT from J. B. Phillips' Introduction to *The Young Church in Action* supplies a theme for this year's Book Issue.

"It is one of the curious phenomena of modern times that it is considered perfectly respectable to be abysmally ignorant of the Christian Faith. Men and women who would be deeply ashamed of having their ignorance exposed in matters of poetry, music or painting,

for example, are not in the least perturbed to be found ignorant of the New Testament."

To this I append a passage from *Meditations from Kierkegaard*: "Imagine one of the ancient fathers of the Church, and let him be witness of the way we read the New Testament. We pass over all that concerns our lives; we omit it literally as though it were not there. That is what we do, literally. The

ancients took quite literally what they read."

As the Christian studies his Faith and its origins, it should become to him the touchstone of all reading and study. Christianity is concerned with the whole of life, the whole of behavior, the whole of personality. Thus, everything that is written about men and their ways is pertinent to the Christian and calls for his scrutiny and his evaluation.

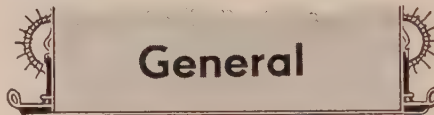
Guide for Reading and Giving

I will lead off this general review section with some books from and about Africa.

► **The Dark Eye Of Africa.** By Laurens van der Post. Morrow. 224 pp. \$3.00.

Eloquence and impassioned conviction are blended in this new book by Colonel van der Post, whose first book, *Venture to the Interior*, aroused much attention some years ago. The present volume is unusual in form. It grows out of talks given at various times and places on the African situation, but especially one at the Jung Institute. It begins with an opening address and then follows the method of questions and answers. Accordingly it carries the directness and forcefulness of speech.

His consuming concern, of course, is how his beloved Africa may be saved from the threatening tragedy which looms over it. He addresses his fellow Afrikaners: "I beg all those individuals in Africa who, like me, differ with their communities in their attitude towards the black and coloured people of Africa, to stand fast in those differences, and live them out, no matter what it costs. . . . The Afrikaans writer can no longer pretend that he is unaware of the behavior of his people . . . He must know that what we are doing



to the black and coloured people in Africa is dishonorable and evil. He cannot continue sinking his own individual standards to the level of a debased herd-instinct . . . If he has any pretensions to being an artist and an individual, he must throw off the anthropoidal concepts of his nation and walk upright in a morality of his own. What is more, he must do this if he wants his own people to survive; and his own people will only survive if he helps them to change their hearts now, for already it is later than most of us realize."

He tells us: "The African today is growing less and less impressed by what we preach in Church and profess in parliament. He is influenced by what we do. He goes by the example we set . . . it does not take him long to see that there is a dark gulf between what we profess in Church on Sundays and practice in the week."

Colonel van der Post discusses the horrendous myth of the superior race, pointing the likeness between that which has so tempted the Afrikaner and that by which the German people betrayed themselves under Hitler.

The thing that struck me most forcibly in this fine book was his men-

tion, in his dedication and in an author's note at the end, of Col. David Stirling. This man, who went to Africa after the war and settled, in van der Post's words, "realized that unless the white man in Africa could be made to overcome the prejudices which divide him from the black man and make him such a bad controller of the black man's destiny, the European society would speedily crumble and vanish from the continent of Africa." He founded what is known as the Society of Capricorn, composed of white men, Africans, and Indians, to work at this great problem. Colonel van der Post evidently looks to this movement with great hope.

The Dark Eye of Africa is strongly recommended for all those concerned with this great dilemma. And although I do not have it at hand for review, I do not hesitate to recommend to you the new John Gunther book, *Inside Africa* (Harper, 952 pp. \$6.00). In a warm and generous review in the N. Y. *Herald-Tribune*, Alan Paton praised it highly, saying: "Everything the ordinary intelligent reader wants to know about Africa will be found in the pages of this tremendous book. I myself read it with absorption from the first page to the last, and recommend it to every inquiring American." Such endorsement from Alan Paton is more than enough for me, and I pass it on.

A MUST BOOK

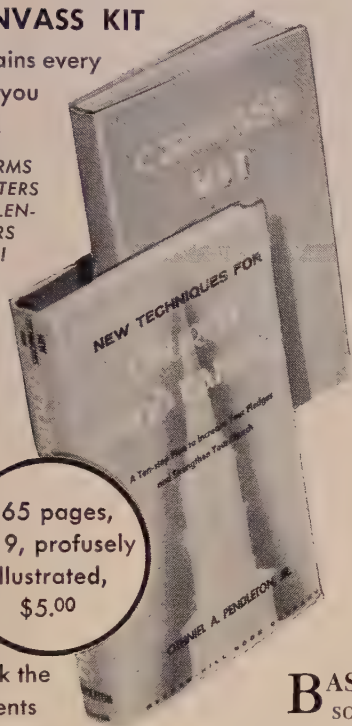
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► **Episode In The Transvaal.** By Harry Bloom. Doubleday. 295 pp. \$3.95.

Here is a new novel out of South Africa, with particularly interesting background circumstances. Its author is a lawyer of Johannesburg, a frequent defender of native cases, and a friend of Father Trevor Huddleston. Of course this book could not be published within the Union of South Africa, and it was Father Huddleston himself who sent the manuscript to Doubleday. This is sufficient evidence, in addition to the book's own sense of internal integrity, for the validity and importance of the tragic drama that it unfolds.

In the town of Nelstroom (which the author says is fictitious but typi-



Author Harry Bloom

cal) a new superintendent arrives for the native location, which has been moved out of the town to a new and more isolated area. Du Toit is a man more weak and malicious. He tries to run the location through a kind of paternalistic appeasement, cloaking the naked fact that it is run by unyieldingly ruthless white authoritarianism.

Within the location are the quiet stirrings of the Defiance Movement. A black schoolteacher, a mechanic from Johannesburg named Mabaso, and the priest, Reverend Samson Shongwe, all are involved in it. Subtle changes in the balance of the relationship of the location to its white overlords are taking place.

An incident with a laundry woman involving a missing collar becomes the occasion of a police raid of a vengeance utterly disproportionate to the circumstances. There is a death, and violence is afoot. Du Toit

is brushed aside by the brutal policeman, Swanepoel, whose tactics steamroll the disturbance into a major riot with a tragic death toll, property destruction, and a residue of the ashes of hatred. The organizer Mabaso dies for the violence he did not start and would have checked if he could. The weak Du Toit is last seen trying to run out on the threatening aftermath of what he knows to be (in words borrowed from Laurens van der Post's book) the "dishonorable and evil" things which have happened in the location.

It is a novel of considerable skill for a first book, smoothly flowing and absorbing, often eloquent, and informed throughout with a burning indignation and compassion at the enormities of the social situation which it mirrors. Richly worth reading.

► **Teacher: Anne Sullivan Macy.** By Helen Keller. Doubleday. 247 pp. \$3.50.

Miss Keller describes this book as "A Tribute by the Foster-Child of Her Mind." It tells the story of the many years of a remarkable association by which a small, blind, deaf, and mute girl had the doors and windows of the world opened to her.

Although, like just about everyone in America, I had known of the remarkable training work and companionship that had united Miss Keller and Mrs. Macy, I had not been aware of the personal drama behind that rare teacher. Annie Sullivan was born in degrading poverty, in 1866, in Feeding Hills, Mass. Her mother died, eight years later, and not much longer after that her father abandoned Annie and her brother and sis-



Miss Keller and 'Teacher'

ter. The children entered the Tewksbury almshouse, where her brother died, and Annie remained for four years.

This child knew more than just the afflictions of want. From infancy she had trouble with her eyes and as an older girl was almost blind. A sequence of operations improved her eyes, but only to a limited extent. Annie was fortunate in being sent to the Perkins Institute for the Blind near Boston. Here she received the training in the manual alphabet by which she was to reveal a world to Helen Keller.

Anne Sullivan, at twenty-one, was sent south to Tusculum, Alabama, to the Keller home. It was her first job and she was not too hopeful about it. But the day of her arrival, March 3, 1887, and the first touch of hands, were remembered always by Helen as her "soul's birthday."

"Teacher," as Helen always called her, had a complex personality, and a vigorous Irish temperament. At times, Miss Keller writes, "Teacher stormed like the great god Pan, and then was irradiated with Celtic blitheness."

The story of this long association is inspiring and profound. It is not a one-tone story of sweetness and light, but reveals the vagaries of human character. As a personal ministry and an instance of great teaching it is unique. We are all fortunate that Miss Keller, in her old age, has thus memorialized "Teacher" for us.

► **Billy Sunday Was His Real Name.** By William G. McLoughlin, Jr. University of Chicago Press. 323 pp. \$5.50.

There is a two-fold interest in this book. The first is in the extraordinary personality of Billy Sunday and his remarkable career. The Iowa-born boy of German heritage became a star outfielder for the Chicago White Sox from 1883 to 1891. Along this line an evangelist conversion turned the tobacco-chewing, drinking, swearing, smoking ballplayer away from all these dreadful vices and set him on the path of roaring fanaticism and religious rabble-rousing.

The morbid phenomena associated with this career are fascinating and rather appalling. Sunday, with his aggressive ignorance, his athletic pulpit style, his scorn and contempt for theology and education, took America by storm. His vogue was at its height just before and during World War One, in which he added patriotic demagoguery to his other bag of tricks.

When he invaded New York City, the modern babylon and capital of Satan, as he characterized it, man-

If the clergy denounced him vigorously. Rabbi Wise pointed with horror to his current pronouncement in international affairs: "God tells America to wipe Mexico off the face of the earth."

"The well-known Unitarian John Jaynes Holmes, the Baptist leader John Herman Randall, the Episcopalian K. S. Guthrie, all denounced Sunday from their New York pulpits during the revival, calling him a preacher of antiquated theology and of 'department store religion.' And a Jesuit priest wrote in *The Catholic Mind* on the eve of the revival that Sunday was a blasphemous heretic whom it would be sinful for Roman Catholics to hear."

Yet John D. Rockefeller, Jr., Theodore Roosevelt, General Leonard Wood, and the Governor of New York and a staggering array of other eminent names, many leaders of the social register, endorsed and praised and entertained this religious Yahoo. He was a religio-social phenomenon far too profound to shake off lightly. Mr. McLoughlin brings the first full-dress study to all these aspects of Sunday's career; its implications personal, social, and theological. You will find many of his famous sermons reproduced, quite a few pictures, including the paintings by George Bellows; personalities such as his chief singer and choir leader, Homer Rodeheaver (I still cherish a record of Rodeheaver nasally bellowing "The Great Judgement Morning," and "My Mother's Prayers Have Followed Me"), and that famous song "De Brewer's Big Horses."

Typical of his prayer style (in reference to a critic): "Oh, say, Jesus, save that man down at Heron Lake that wrote that dirty black lie about me! You'll have a big job on your hands to do it, Lord, I'll tell you that before you begin—but go ahead. Better take along a pair of rubber gloves and a bottle of disinfectant, but if you can save him, Lord, I'd like to have you do it."

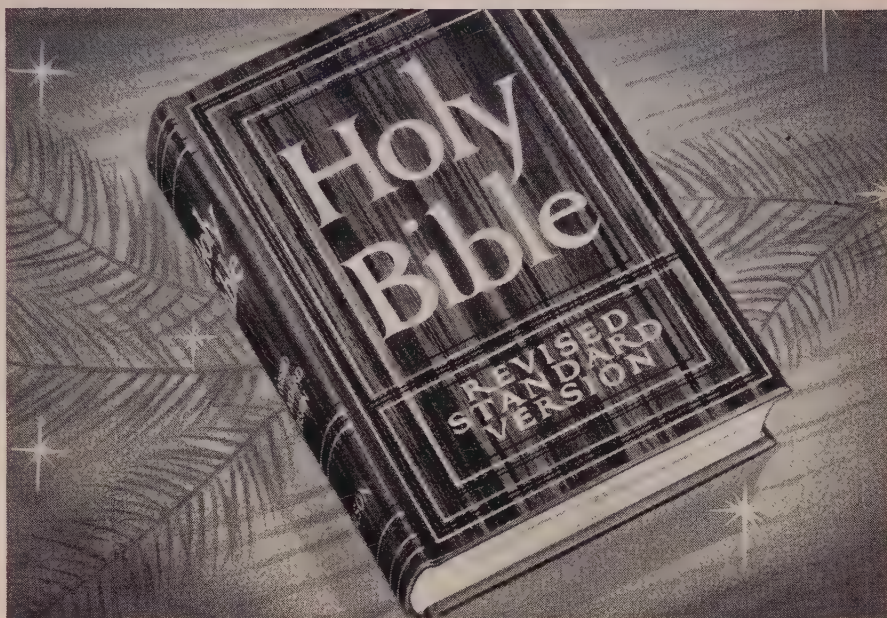
Billy Sunday Was His Real Name is a book both absorbing to read and significant as the document of an era, blessedly gone—but could it come back?

► **Visions Rise and Change.** By Pierre van Paassen. Dial Press. 400 pp. \$3.95.

There have been several books concerned with the present state of religion in Russian or other iron-curtain countries. None, I think, has had quite the personal immediacy possessed by this one, because of the extent of Mr. van Paassen's investigation.

(CONTINUED NEXT PAGE)

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journalist. Van Paassen contends, with a great deal of data to back it up, that a genuine wave of religious freedom and toleration has occurred in Russia since Stalin's death. In simplified summation, he attributes this partly to the desire to reassure the West, and more importantly to the necessity to do something for the Russian people themselves that will meet a wide popular demand and serve as a reward for basic loyalties to the state. So it is that the government proscribes derisive attacks on religion. A process of "scientific education against these old superstitions" is the state policy, but the people are free to worship either in the Orthodox Church or as Baptists, or in other Protestant denominations.

The author sees a subtle peril looming for the Church in Russia—not that of a new persecution, which he deems unlikely, but rather a kind of "temptation in the wilderness." "Step by step the State appears to be luring the Church towards that promontory where Satan led the Christ to show him *all the kingdoms of the world and the glory of them*, saying: *All these things will I give thee, if thou wilt fall down and worship me...*"

most interesting, as is everything else in this stimulating book. He claims, by the way, that Stalin was probably dead at least five months before his supposed death, and incapacitated for some time before that. On every aspect of the Russian problem, *Visions Rise and Change* is eminently worthwhile reading.

► **Year of Decisions.** *Volume One of Memoirs by Harry S. Truman.* Doubleday. 596 pp. \$5.00.

Former President Truman remarks in his Preface: "I have often thought in reading the history of our country how much is lost to us because so few of our Presidents have told their own stories. It would have been helpful for us to know more of what was in their minds and what impelled them to do what they did."

The truth of this observation should make welcome to every citizen this first volume in the Truman Memoirs, regardless of political opinion or party allegiances. Who can forget the impact of the sudden death of FDR and the tenseness with which the nation watched the quiet, unobtrusive man from Missouri lay his hand on the heavy rudder of national affairs. There will be those who feel with me that he took that burden well

less of inescapable partisan disagreements and inevitable errors. But for those of that opinion, or its opposite, there is in these nearly six hundred pages a wealth of data and of insight into the workings of the American political process.

Each reader will have his special area of interest. For me, after the natural fascination of the sudden call to the White House and the ensuing tense weeks, the interest centers upon the story of the atom bomb, its successful completion, testing, the decision to use it, and the chain of events that followed. International affairs in general, but specifically the Potsdam Conference, probably come next in my personal selection.

The only criticism I have of the book—designing that went into the production of these valuable memoirs—is the failure to provide a descriptive table of contents. Whatever our several opinions of Mr. Truman, I think we should be grateful to him for this record, and for the rest of it which is to follow.

► **The Wise Man From The West.** *By Vincent Cronin.* Dutton. 300 pp. \$4.50.

About a year ago I reviewed *China*

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the 16th Century, an editing of the journals Matthew Ricci (Random House). Now, with considerably more popular appeal for the general reader, comes a fine biography of Ricci from Vincent Cronin, son of the novelist, A. J. Cronin.

It is a wonderful tale (the more so for being true), this chronicle of how the learned Ricci and his companion Michael Ruggieri, disguised as Buddhists, penetrated the unresponsive vastness of the sealed kingdom.

It was mastery of Chinese languages and customs, study of Chinese temperament, and above all, his own graceful mastery of the scientific and other learning of the West that enabled Ricci to disclose and win consent for, his mission as bearer of the message of Christianity.

I think it possible that you will find no more stirring and exciting biography this year than *The Wise Man From The West*. You will gain also a picture of exotic 16th century China. The book is generously and beautifully illustrated, with a particularly handsome frontispiece portrait of Ricci, in color. There are also splendid maps made especially for the book. Strongly recommended.

Hentz, Of Things Not Seen. By Harriet H. Houser. Macmillan. 235 pp. \$3.50.

Here is one of those moving chronicles of human response to terrible testing which come along from time to time to help all of us to bear the ills we have. It has much in common with Marie Killilea's *Karen*, of two years or so ago, insofar as indomitable of spirit is concerned.

Hentz Houser, a young man in Georgia, was seventeen years old on the day in 1951 when he dove into shallow water and broke his neck. He was paralyzed at once in all his limbs. The prospect of his living for more than a few hours seemed remote.

This was the beginning of a long ordeal for Hentz and his parents. He did not die at once. A sequence of operations attempted to restore him. I see no reason for concealing in review the fact that Hentz's life was prolonged for something approaching four years. Medically remarkable as this was in itself, it was more remarkable spiritually. In Hentz himself, and in his parents, there was a testimony to faith in God, the strength to be drawn from this, and of acceptance of His will. No one can regard the outcome of this battle as

defeat. It is to be read as a triumph. Mrs. Houser has set it forth with a quiet and moving simplicity.

► **Why You Say It.** By Webb B. Garrison. Abingdon. 448 pp. \$3.95.

Here is a pleasantly diverting, and also useful, gift for the appropriate person. This fat book offers us the stories and reasons underlying more than seven hundred everyday words and sayings. Most of them are phrases that persist on all our tongues, the origins of which are lost from our general awareness.

Did you know, for instance, that the word "patter" to designate rapid, glib talk derives from the carelessness of priests rushing through the Pater Noster? (Not that it doesn't still happen. If there is anything that curdles my blood it is a celebrant who rushes through the Eucharist as though the hounds were at his heels.)

There are endless fascinating and amusing things collected here, besprinkled with some amusing drawings by Henry R. Martin.

► **The Legend Of The Baal-Shem.** By Martin Buber. Tr. by Maurice Friedman. Harper. 222 pp. \$3.00.

Some time ago I reviewed in these pages *For The Sake Of Heaven*, a novel about the profound, mystical

Christmas giving for Christian living from Seabury

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A Place of Adventure

By JOHN H. JOHNSON. Foreword by H. E. W. Fosbrooke

THE founder and rector of one of New York's largest Negro parishes tells of life behind the color barrier in Harlem. Letters, the story of two extraordinary parish projects, sermons in which the rector sets forth his distinctive views, make this one of the important books of the year. \$2.25



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Jewish religious movement known as Hasidism. The present book is related to it in material, both being different from Buber's direct philosophical works.

The Baal-Shem, the Master of the Name of God, was the holy, wise, and joyous Rabbi Israel ben Eliezer, who arose in the early 18th century in Poland and Little Russia. His followers became known as Hasids, which more or less means "gracious ones." He was known as a Zaddik (or perfected one) and other Zaddiks sprang up in the movement. Many miraculous and wondrous works are attributed to them in tradition, as proceeding from a living and dynamic, as opposed to a legalistic, piety.

This is one of the great heritages and phenomena within relatively latter-day Judaism. Buber remarks that Hasidism is in a state of decay. But he has gathered here some twenty of the many great stories that form the tradition of the Baal-Shem.

RECOMMENDED GENERAL BOOKS

- DARK EYE OF AFRICA.** Laurens van der Post. Morrow. \$3.00.
INSIDE AFRICA. John Gunther. Harper. \$6.00.
EPISODE IN THE TRANSVAAL. Harry Bloom. Doubleday. \$3.95.
TEACHER: ANNE SULLIVAN MACY. Helen Keller. Doubleday. \$3.50.
BILLY SUNDAY WAS HIS REAL NAME. McLoughlin. U. of Chicago Press. \$5.00.
VISIONS RISE & CHANGE. Pierre van Paassen. Dial. \$3.95.
YEAR OF DECISIONS. Harry S. Truman. Doubleday. \$5.00.
THE WISE MAN FROM THE WEST. Vincent Cronin. Dutton. \$4.50.
TINKERS AND GENIUS. Edmund Fuller. Hastings House. \$4.50.
THE PROPHET. Sholem Asch. Putnam. \$4.00.

RECOMMENDED RELIGIOUS BOOKS

- YOUNG CHURCH IN ACTION.** J. B. Phillips. Macmillan. \$2.50.
STORY OF THE CHURCH. W. R. Bowie. Abingdon. \$2.95.
SCROLLS FROM THE DEAD SEA. Edmund Wilson. Oxford. \$3.25.
MEDITATIONS FROM KIERKEGAARD. T. H. Croxall. Westminster. \$3.00.

- ANXIETY AND FAITH.** Charles R. Stinnette. Seabury. \$3.50.
ANXIETY IN CHRISTIAN EXPERIENCE. W. E. Oates. Westminster. \$3.00.
RELIGION ON THE CAMPUS. George Hedley. Macmillan. \$2.75.
LIFE OF JESUS CHRIST. J. W. C. Wand. Morehouse. \$3.40.
SEX IN CHRISTIANITY & PSYCHOANALYSIS. W. G. Collingwood. Oxford. \$4.00.
HARDNESS OF HEART. E. Cherbonnier. Doubleday. \$2.95.

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- THE MAGICIAN'S NEPHEW.** C. S. Lewis. Macmillan. \$2.75.
LIFE OF ST. PATRICK. Quentin Reynolds. Random House. \$1.50.
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EXPLOITS OF XENOPHON. Geoffrey Household. Random House. \$1.50.
FATHER MARQUETTE & THE GREAT RIVERS. Derlet. Vision Books. \$1.95.
ILLUS. TREAS. OF CHILDREN'S LITERATURE. Grosset & Dunlap. \$4.95.
FABLES OF INDIA. Joseph Gaer. Little, Brown. \$3.00.
HARRIET TUBMAN. Ann Petry. T. Y. Crowell. \$2.75.
MIRACLE OF THE SONG. Norma R. Youngberg. Morrow. \$2.50.
THE CRUSADES. R. R. Sellman. Roy Publishers. \$2.50.

Religious Books

► **The Young Church in Action; A Translation of the Acts of the Apostles.** By J. P. Phillips. Macmillan. 103 pp. \$2.50.

Mr. Phillips' gift for translating the New Testament into simple, idiomatic modern English, and so aiding our sluggish responses to feel the pulsing vitality and immediacy of its message, already is familiar to thousands through his work on the Epistles (*Letters to Young Churches*) and the Gospels. Now he has applied that gift with notable success to that amazing chronicle, Acts, which he calls aptly, "The Young Church in Action."

Here is a fragment from the scene of Paul before Agrippa. Festus has just said: "You are raving, Paul! All your learning has driven you mad!"

But Paul replied,

"I am not mad, Your Excellency. I speak nothing but the sober truth. The king knows of these matters, and I can speak freely before him. I cannot believe that any of these matters has escaped his notice, for it has been no hole-and-corner business. King Agrippa, do you believe the prophets? But I know that you believe them."

"Much more of this, Paul," returned Agrippa, "and you will be making me a Christian!"

"Ah," replied Paul, "whether it means 'much more' or 'only a little,' I would to God that you and all who



J. B. Phillips: A gift

can hear me this day might stand where I stand—but without these chains!"

The book is enhanced by an endpaper map of the Mediterranean world and several maps of Paul's journeys.

Then Mr. Phillips has graced it with a most provocative, indeed disquieting, Introduction. It is one of his own best pieces of writing, much in the vein of his book of some seasons ago, *Your God Is Too Small* (for

certainly that is what the attentive reading of Acts should cause the modern Christian to feel).

He invokes for us the spirit of this young Church "in its first youth, valiant and unspoiled—a body of ordinary men and women joined in an unconquerable fellowship never before seen on this earth."

This, he adds, "surely is the Church as it was meant to be. It is vigorous and flexible, for these are the days before it ever became fat and short of breath through prosperity, or muscle-bound by over-organization."

That the powerful Wind of Heaven, the Holy Spirit, is unchanged and equally available to our world is certain. Mr. Phillips notes our tendency to want the Holy Spirit to go where we think He ought to go and to be have according to our conceptions. "... we might perhaps conclude that when man's rigidity attempts to canalize the free and flexible flow of the Spirit he is left to his own devices." And he further notes that in the chronicle of Acts we see that the greatest enemies of those who knew God were always those who only thought they knew Him.

By all means set *The Young Church in Action* on your shelves beside the other Phillips translations. And what an appropriate Christmas gift it would make.

► **The Story of the Church.** By Walter Russell Bowie. Illus. by Clifford

Johnston, Abingdon. 208 pp. \$2.95.

Here is a fine companion to Dr. Bowie's widely used *The Story of the Bible*. All the vast drama of the rise of Christendom is sketched here, its inspiration, its agonies and martyrdoms, its shames, its joys and triumphs, down to the sober challenge that is before it in the modern world.

Dr. Bowie is a skilled narrator who has met well the difficulties of compression and pace set by so large a chronicle. Here the general reader, young or old equally, can be led from the days of the primitive Church up through the eras of the early Fathers and the great undisputed councils that shaped our creeds. He will see the Church rebuilding a civilization in the ruins of Rome, and the gradual emergence of modern Europe. He will read of the spread of world missions, of the tragic schisms within the Church.

I consider *The Story of the Church* basically as introductory and therefore commend it especially as a gift for young people.

While on this theme of Church history we may also consider:

► **Christ and the Caesars.** By Ethelbert Stauffer. Tr. by K. & R. Gregor Smith. Westminster. 293 pp. \$4.50.

Here an eminent German New Testament scholar recreates for us the Roman world in which our Church was born, within which it grew, under which it suffered and over which it triumphed. It helps us to understand more fully the efforts which the New Testament shows us of Paul and the other leaders of the Church to keep as much as possible from head-on collisions with Rome while the Church was growing. But the clash and persecution were inevitable. This course is traced for us, up through the conversion of Constantine, with scholarship and a quite reasonable measure of readability. A most valuable long chapter of Church history.

► **The Scrolls from the Dead Sea.** By Edmund Wilson. Oxford. 121 pp. \$3.25.

The distinguished literary critic, Edmund Wilson, became fascinated by the history and implications of the greatest recent archaeological find, the Dead Sea Scrolls. He went to Palestine, visited the sites of the finds, talked with the Syrian Metropolitan Samuel, who was the first to buy a group of the scrolls from the Bedouins who found them, and talked with many of the scholars of various nations who have become involved in the great, and far from finished,

work of study generated by them.

This was an unusual thing for a man of Wilson's background to do. His first long article, which this book considerably expands, appeared in *The New Yorker* magazine, arousing much interest. The present book already is creating a surprising general response.

One phase of it is sheer drama. It began with the chance stumbling upon a priceless find by Arab boys who idly threw a stone into a cave and heard the smash of a jar. There followed haggling negotiations with go-betweens in Jerusalem before the scrolls found their way into responsible hands. How easily they could have been lost or destroyed. The first studies of them were made by scholars scurrying through the dangerous streets of a shell-torn Jerusalem as Jews and Arabs fought.

The other phase of the book is the unfolding of the scholarly drama as the scrolls are studied. This find led to further ones, including the discovery of an ancient monastic site of the Essenes, from the library of which some of these scrolls may have come. Great knowledge of the immediate pre-Christian world is promised from these resources.

Mr. Wilson takes soberly the many implications of these materials, the full study of which has little more than begun. His book will help more than anything else I know to inform the layman of these developments. Fascinating and important.

► **The Protestant Tradition.** By J. S. Whale. Cambridge Univ. Press. 359 pp. \$3.75.

Here is valuable, interpretative Church history. Dr. Whale (who to my delight signs his Preface from "Wild Goose, Poundsgate, Dartmoor") is a distinguished British scholar. Part of the material of this book is a group of lectures delivered at Presbyterian Theological Seminary, Austin, Texas, and the author remarks, "A week in Texas is unforgettable . . ."

The first two parts of the work are, respectively, careful studies of Luther and Calvin. He then proceeds to discuss the strength and weakness of what he terms "the sect-type" in Protestantism. The final sections examine searchingly the problems of the Church and the totalitarian state, the question of toleration, with particular reference to Rome, and the state of the ecumenical movement. All in all, a most valuable study of the forces and movements at work since the Reformation.

(CONTINUED NEXT PAGE)

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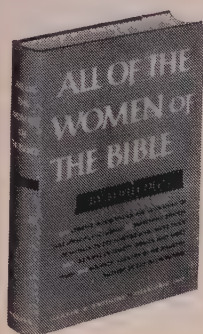
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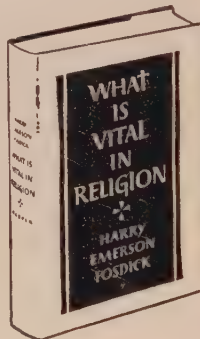
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► **Meditations from Kierkegaard** Tr. & Edited by T. H. Croxall. Westminster. 165 pp. \$3.00.

This book is particularly welcome for I think it offers a splendid introduction to a man admittedly difficult to read. Kierkegaard's major works, which have exercised such profound influences on contemporary philosophy and theology, are mystical and intellectual to a high degree. He has to be studied rather than read—at least that is an opinion from this quarter.

Mr. Croxall has gathered in this present volume brief fragments and excerpts appropriate to meditative devotional reading. They are culled chiefly from his private papers and journals, rather than the widely known works, so the bulk of this material is seeing translation and publication for the first time.

The various items are no more than a paragraph or so in length, generally grouped (by the editor) in the form of a scriptural text, a meditation, and a prayer. One section is related to times and seasons in the Church calendar, another to the Sermon on the Mount, one to biblical personalities, one to the miracles and parables of Jesus, with a concluding general section.

Kierkegaard professed to address himself to the individual ready to listen to a subjective message in the quietness of his heart. The editor urges us to use these meditations unhurriedly. "Kierkegaard's thought is often so original and arresting that to grasp its full implications may require more than one reading."

A word from him: "Fear not them who only can kill the body." Physically it is indeed true that a man can fall by the hand of another. Spiritually the truth is that a man can fall only by his own hand. No one can corrupt him except himself."

► **Anxiety and Faith.** By Charles R. Stinnette, Jr. Seabury. \$3.50.

I am delighted to see produced within our communion so fine a book as this on the recognized common problem of our age—anxiety. Dr. Stinnette is addressing himself to the important fact that anxiety—more subtle and crippling than direct fear—is both a religious and a medical problem. He appraises the function in relation to it of priest and church on the one hand, and of psychotherapist, on the other. He is concerned with re-stating, in the light of this human problem, the basic Christian doctrine as to the nature of man.

Dr. Stinnette rejects at once "those easy and pat remedies for anxiety"

which sometimes bear the description 'Christian'." (Such as positive thinking!) "The convinced Christian knows that the answer to the problem of anxiety comes only with the courage to face its contradictory aspects—guilt and hostility. In terms of faith this means waiting, waiting with self-searching before the God of our salvation."

The author discusses and evaluates the work and contributions of many persons of different disciplines in relation to the anxiety problem: Freud, Fromm, Horney, Sullivan, and others in psychotherapy; in literature such men as Auden and Eliot, also Kierkegaard, and the late David Roberts.

Neither in therapy nor religious experience, he concludes, can man find salvation, or even the answer to problems, alone. Man is a creature of community. He requires communion, with his fellow man in society, and with man and God in the Church, and in the central act of the Church, the Holy Eucharist.

"The emphasis on self-searching, of which has been available for centuries in prayer, worship and spiritual discipline, has become in modern psychiatric practice a means of explicit help for emotional ills. Thus the patient who is the victim of guilt feelings may discover, with the help of a therapist, the reasons why he is susceptible to distorted claims. The therapist helps the patient to see and help himself. The same patient may also go to church where, through confession and repentance, he will see himself in the eyes of God. Something akin to psychotherapy has been

(CONTINUED NEXT PAGE)

Canon Charles Stinnette



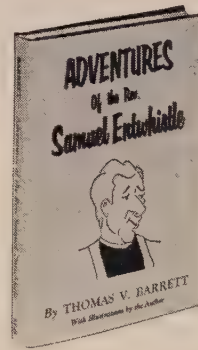
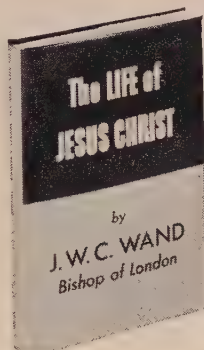
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BY FLORA STROUSSE. Everyone in the family will enjoy this fresh new story of a little Christmas tree that remained unsold all during the holiday, and then something happened that made this littlest tree weep for joy. The illustrations by Donald E. Cooke and the snow flakes and holly boughs delicately traced on each page make this a most attractive Christmas gift book. 75 cents



The Life of Jesus Christ

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The title refers to the rather odd fact that Caryll Houselander was baptized a Catholic at the age of six, neither of her parents having any particular religion themselves—and it was done on the advice of an agnostic! All who have loved Miss Houselander's books will find this a real treasure: her own story of her childhood, adolescence and young womanhood.

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a necessary part of Christian penance and absolution through the centuries. There can be no doubt that, as a tool, it has been shaped with great effectiveness by modern psychiatry. It has made possible eyes that see and ears that hear. It is not, however, a substitute for that seeing and hearing in which man's soul is kept alive."

Another worthwhile book also is available on this general theme, the importance of which is emerging with ever accelerating speed upon the consciousness of contemporary religious thinkers.

► **Anxiety in Christian Experience.**
By Wayne E. Oates. Westminster. 156 pp. \$3.00.

Dr. Oates contributes a splendid discussion of the forms of anxiety and fear basic to the human experience. Always present, from the primitive times when the Greeks and other myth-makers set them forth, they flourish all the more richly and inevitably in the forms of pressure characteristics of our era.

In this discussion, as the author himself expresses it: "Materials are drawn from the Bible, contemporary psychotherapy, and clinical pastoral experience to define, clarify and illustrate different types of anxiety and their interlocking relationship to each other as anxiety moves from one depth of meaning to another in Christian experience."

The basic anxieties considered (inevitably interlocking as he says) are those associated with economics, finitude, grief, sin, legalism, moral indifference. He then considers what he terms "the anxiety of the Cross" and "Holy dread." He concludes with the "fellowship of concern."

Dr. Oates' book will be of great helpfulness to the priest in relation to problems of pastoral counselling, but the interested layman likewise will find it of value.

► **Religion on the Campus.** By George Hedley. Macmillan. 194 pp. \$2.75.

George Hedley has a very special grace and gift for conveying the Christian message in our immediate idiom. I find myself returning again and again to his splendid *Superstitions of the Irreligious*, of some years back.

The present book is simply a collection of his sermons, virtually unedited, delivered in recent seasons at Mills College, in California, where he is Chaplain, as well as Professor of economics and sociology. What a marvelous combination—and he is the man for it!

These sermons bear upon such themes as the relation of religion to various disciplines of study, general matters of theology and a host of problems and subjects peculiar to campus life (but in no sense unrelated to the rest of life). I can almost guarantee that if you will read the opening sermon (for Freshmen), "Cloak, Some Books and the Parchments," you will stay with him. (He uses marvelously the text from Timothy: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.")

You will enjoy this volume and profit richly from it. And by the way, it is the natural companion piece to Chad Walsh's now well-known book *Campus Gods on Trial* (Macmillan).



Bishop J. W. C. Wand

► **The Life of Jesus Christ.** By J. W. C. Wand. Morehouse \$3.40.

The Bishop of London has written a life of Our Lord which, with only a brief opportunity to examine before this writing, I can perceive is readable and illuminating. It is a late arrival, in galley proofs. Frankly, therefore, the best recourse, at the moment, is to permit Bishop Wand to state for himself the purposes and scope of the book, in his brief Foreword. That it fulfills its defined intentions I am certain.

"This little book is not an exercise in apologetics. It is an attempt to state as clearly as possible, for the sake of the young student and the general reader, what is the present position of historical scholarship with regard to the life of Christ. The conclusions stated will be recognized by Biblical scholars as on the

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whole conservative, particularly in the use made of the Fourth Gospel.

"For myself I believe that the foundations of traditional orthodoxy have been strengthened and reinforced by the progress of recent research. I have, however, tried to avoid the temptation to stretch the historical evidence further than it will go. If Christianity is to remain a historical religion it must make quite sure that its history is sound. Only so can it justifiably call for the exercise of that other faculty of understanding which is known as faith."

Another book at hand, just at deadline time, in galley proofs, is:

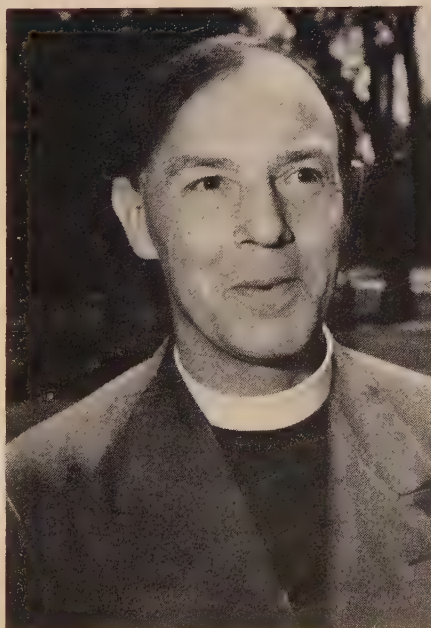
► **The Christian Character.** By Stephen Neill. Association Press. \$1.25.

This is the latest in the series of small World Christian Books, of which I reviewed the first four just a few months ago. Bishop Neill, as well as being a contributing author, is consulting editor for the whole series.

With his usual simplicity and lucidity, Bishop Neill examines certain attributes basic to what is called the Christian character. These he itemizes in short chapters as: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. He defines each of these, in their Christian context.

I offer not a direct quotation, but something which Bishop Neill in turn effectively quotes from Kierkegaard's *The Works of Love*, namely, the titles of its first three chapters: "Thou shalt love"; "Thou shalt love thy neighbor"; "Thou shalt love thy neighbor."

Bishop Stephen Neill



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Children's Books

In training a child in the way that he should go, surely there are few realms of activity more important than cultivating in him the habit of responsive, discerning and enthusiastic reading. The new books of any season, of course, are only a part of the reading materials important to the child. Yet this year offers a number of excellent things, some examples of which are suggested in the following pages.

I'm sure I don't know by what magic of his own C. S. Lewis does it, but he has produced another of his wonderful tales of Narnia, which leads off without question this year's recommendations for young people.

The Magician's Nephew. By C. S. Lewis. Illus. by Pauline Baynes. Macmillan. 167 pp. \$2.75.

This is the sixth book to appear in the Chronicles of Narnia, but in point of chronology it goes back beyond all the others to tell of first things. We are introduced to a girl named Polly and a boy named Digory. This lad's eccentric and somewhat ill-spirited Uncle Andrew has been dabbling in magic on the strength of a smattering of knowledge and tricks acquired from a deceased witch. He "was working with things he did not really understand; most magicians are."

Through the magician's devices, Polly vanishes into some other place. Digory valiantly accepts the challenge to go after her and try to help her back. This leads on to considerable world-hopping, in the course of which a fearfully sinister witch named Jadis, former queen of a dead world, gets back by means of the children and becomes a threat to our world.

It is as they manage to whisk her elsewhere that the children see the event which is at the heart of this story: the creation of Narnia, the calling into being from nothingness of its lands, its growing things, its animal life. This is the work of the familiar (in previous books) figure of the great lion, Aslan, who is none other than He "by whom all things were made." In the wonderful pages of this sequence, while Aslan sings the awesome tones that call all things into being, Lewis has touched perhaps the loveliest, most stirring moment in all his wealth of fancy.

Aslan's words are beautifully chosen: "Creatures, I give you your-

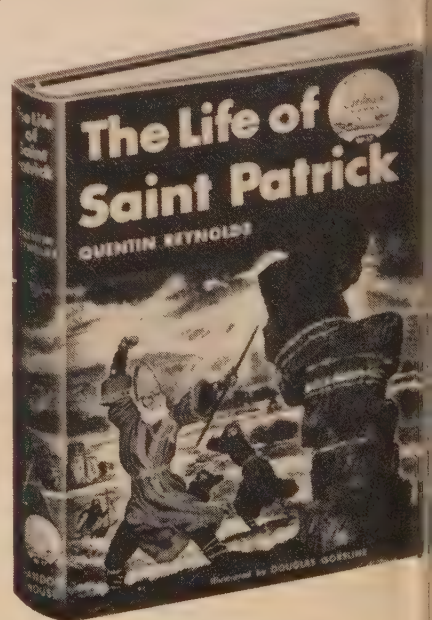
selves. I give to you forever this land of Narnia. I give you the woods, the fruits, the rivers. I give you the stars and I give you myself. The Dumb Beasts whom I have not chosen are yours also. Treat them gently and cherish them but do not go back to their ways lest you cease to be Talking Beasts. For out of them you were taken and into them you came to return. Do not so."

Reminiscent of *Perelandra*, the witch Jadis represents evil brought into this new world, and a parallel to the Genesis story of the forbidden fruit is evolved. Although Jadis has managed to eat of the fruit, yet the tree that bears it becomes a protection to Narnia by that very reason. Aslan explains: "Child, that is why all the rest are now a horror to her. That is what happens to those who pluck and eat fruits at the wrong time and in the wrong way. The fruit is good; but they loathe it ever after."

The Magician's Nephew is top drawer Lewis for any reader from about ten up—and that definitely goes for the whole range of adult readers, too.

Next I recommend three recent items in Random's Landmark and World Landmark series.

The Life of Saint Patrick. By Quentin Reynolds. Illus. by Douglas Gorsline. Random House. 182 pp. \$1.50.



Mr. Reynolds has made a truly superior job of this story about Ireland's great patron saint, about whom

far too little is known to the common reader beyond the snake legend. It is a narrative of genuine excitement about life in the days of such raiding Irish sea-kings as Nial of the Nine Hostages, by whom the boy, Patrick, was stolen from England and carried into slavery in Ireland.

The Emerald Isle was then a dark land, ruled by barbaric warriors under the larger domination of the Druids, whose mystic bloody rites were the very antithesis and deadly foe of Christianity. Yet widespread among the Druid seers was the prophecy of the imminent coming of one from over the sea who would bring all Ireland under the sway of another God. We see the slow awakening in Patrick of the heavy knowledge that he is to be the figure of that prophecy.

Apart from the picture of Patrick himself, one of the enhancements of the book is the character of Julius, an old man and friend of the boy's father, who was carried into captivity with him, sensed that which was destined for him, and aided in its forwarding. Mr. Reynolds has worked with taste and skill, too, in his employment of incidents involving the miraculous and/or the legendary. Boy or girl from nine to twelve should read this.

Clara Barton: Founder of the American Red Cross. By Helen Dore Boylston. Illus. by Paula Hutchison. Random House. 182 pp. \$1.50.

Especially, but by no means exclusively, for girls is this account of the long life of a valiant woman. The little Clara was at first a shy, timid child. As she matured, she became by contrast an instinctive nurse, drawn to anyone in need or trouble.

After some time as a schoolteacher, when Clara had grown up, she went to Washington and got a job as a clerk in the Patent Office. She was one of the first women in such a job. Her presence was heartily resented and resisted by men, and led her to fight this general prejudice and discrimination against her sex in government work.

The exciting core of this story comes with the Civil War. Clara got permission to go to the front as a nurse. Throughout the war, in many of its bloodiest fields and campaigns, at Bull Run, at Antietam, and elsewhere, she followed the cannon, aiding and comforting the wounded and dying.

It was not until relatively late in her life, during travel in Europe, that she learned of the existence of

the International Red Cross and of the treaty by which nations committed themselves to accept and aid its merciful ministrations, in war and peace. Clara Barton, at first almost alone, waged the campaign that brought the U. S. into the Red Cross, and for years, into her old age, she headed the work of the organization, in disaster relief of all kinds, in this country. All in all, it is a story of immense personal bravery and dedication.

The Exploits of Xenophon. By Geoffrey Household. Illus. by L. E. Fisher. Random House. 180 pp. \$1.50. Here is a book calculated to make

an excellent dramatic introduction to ancient history. What Mr. Household has done is to simplify greatly, and cast into first person narrative, the *Anabasis*, the story of the ill-fated Persian expedition of Cyrus and his famous "ten thousand" Greek mercenaries.

The simplification is fairly extreme so that I would be inclined to set its range within about nine to twelve, since I believe those above that age are well able to take a stronger mix of the authentic sort.

But young boys, especially, are sure to respond to this streamlined

(CONTINUED NEXT PAGE)

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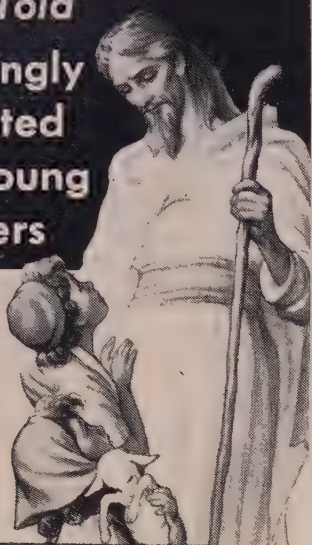
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story of how Xenophon's band went to Babylon, won a great battle, but lost their employer in death, and amid treachery and hardship fought their way, step by step, through wild mountains and hostile tribes some thousand miles to home again.

Harriet Tubman: Conductor on the Underground Railroad. By Ann Petry. T. Y. Crowell. 247 pp. \$2.75.

Miss Petry, a well known novelist, here turns her talents to a biography, for about the early high school age, of that stirring figure of the great Abolition struggle, Harriet Tubman. Her extraordinary adventures, both before and during the Civil War, make an exciting chronicle even in the hands of less able story tellers than Miss Petry. It is a story both inspiring in the broadest terms of the human spirit, and in terms of the long struggle of the Negro people for their freedom. This is heartily recommended for any children from about nine up. They will learn a great deal of important American history from it.

Staying a while longer in this realm of juvenile biography, of which this season seems to have a particularly fine crop, I have at hand four books, the first in a new Catholic Series, Vision Books, from Farrar, Straus & Cudahy. I have to report on them with slightly varied feelings.

Father Marquette and the Great Rivers. By August Derleth. Illus. by H. L. Hoffman. Vision Books (F. S. & C.) 188 pp. \$1.95.

This I consider to be the best by far of the current group. Mr. Derleth writes simply but dramatically of Father Marquette's mission to the New France, his journeys from Quebec into the Great Lakes region, and then with Louis Joliet into the upper waters of the Great Mississippi system, including the Wisconsin and Illinois rivers.

One of the keys to the success of Pere Marquette's work with the Indians was his willingness to learn their languages so that he might speak with them in their own tongues. He mastered as many as six different dialects. He was called "Black Robe."

This is an adventure story and an episode in basic American history as well as a religious story. I would class it as for boys, especially, from nine to twelve.

St. Francis of the Seven Seas. By Albert J. Nevins, M. M. Illus. by Leo Manso. Vision Books (F. S. & C.) 184 pp. \$1.95.

I would rank this second to the Marquette volume, among the four. Its author, a Maryknoll priest, does a splendid job of relating the youth and education of Francis Xavier, his association with Ignatius Loyola, and his extraordinary missionary journeys to India, China, Japan and other Pacific regions. Excellent for nine to twelve. However, I object to the flat relating as fact, at the end of the book, of a detailed account of the miraculous preservation of Xavier's body for a century or more—presumably a Roman tradition concerning him. I find no objective testimony to this, and note that no reference to such a matter is made in the excellent chapter on St. Francis Xavier in Clare Booth Luce's *Saints for Now*, a Roman Catholic book.

Saint Therese and the Roses. By Helen Walker Homan. Illus. by G. Thompson. Vision Books (F. S. & C.) 187 pp. \$1.95.

The life of the Little Flower, Therese of Lisieux, is told in a manner appealing to young girls. My daughter, Meredith, soon to turn ten, loved it. This testimony probably outweighs my own feeling that the book is a bit too sentimental in treatment. Even so, the story of Therese and her four sisters—a late 19th century story—is not without its charm and spiritual value.

St. John Bosco & The Children of St. Dominic Savio. By Catherine Beebe. Illus. by R. Beebe. Vision Books (F. S. & C.) 191 pp. \$1.95.

This I find the poorest of the four and do not recommend. Its tone seems to me to oscillate most unfortunately between the saccharine and the moralistic. A pity, too, for this early 19th century Italian story of a priest who possessed the juggler's arts and ministered especially to homeless children deserved better treatment.

The Illustrated Treasure of Children's Literature. Ed. by Margaret E. Martignoni. Grosset & Dunlap 512 pp. \$4.95.

This is a large and quite beautiful volume with a great many things to commend it as a Christmas gift book for families with children predominantly on the younger side, especially anywhere from four to eight. Above that level I will not recommend it for reasons evident in certain reservations to follow.

On the positive side first, however, there is a profusion of stories and poems and rhymes, from Aesop to Mother Goose, from the Brothers

Grimm to Dr. Seuss and Ludwig Bemelmans. I simply can't attempt to catalogue them.

The illustrations are lovely, in the main, some eighty-five artists being represented, "classic" and contemporary. There are over five hundred pictures, many in color. Lots of these will evoke nostalgia: Arthur Rackham, Beatrix Potter (not enough of hers), Howard Pyle, N. C. Wyeth, Cruikshank, Palmer Cox (the Brownie man), Kate Greenaway and others.

In all the assortment of rhymes and short stories and such features slanted toward the younger set there is much to rejoice in and little to complain about. As the level gets higher, however, there are a few senseless bits of editing. *Amahl and the Night Visitors* is sliced just about in half, arbitrarily. Better to have left it out. There are excerpts from a good many book length children's classics. A few of these are self-contained episodes, but in several flagrant instances a slice is taken from a large book with little rhyme or reason for such selection.



Leopard and Fox by Artzybasheff

But the above objections, which I feel compelled to record in warning, do not diminish the fact that there is a great deal in this big, handsome book to delight the heart of child and parent alike. I shall make use of its many riches for my younger children and ignore the relatively few items which I think ill-conceived editorially.

The Fables of India. By Joseph Gaer. Illus. by Randy Monk. Little, Brown. 176 pp. \$3.00.

This is another in Mr. Gaer's succession of fine books hewn from the folklore of the East, a companion to last year's *Adventures of Rama*. The present book is a collection of beast fables culled from three ancient Indian sources.

The first section is from the Panchatantra, or Book of Five Headings. The purpose of these stories is to train young princes "in understanding the human weaknesses that cause the downfall of rulers."

Section two comes from the Hitopadesa, or Book of Good Counsel. These perhaps have the most in common with Aesop, though they run rather a bit longer than the Greek fables.

Section three is from the Jatakas, or Book of Buddha's Birth-Stories. They represent tales of Buddha's previous births in countless animal forms as the Bodisat, as he was called before he finally became the Buddha.

All the tales have a richness and freshness that make the book powerfully appealing to any child from ten up, and also to any adult. Randy Monk's illustrations deserve special commendation as being absolutely delightful.

The Three Kings of Saba. By Alf Evers. Illus. by Helen Sewell. Lippincott. \$2.50.

For about eight to ten, a brief story elaborated from a passage in Marco Polo about the three kings of the Orient who came to Bethlehem. Instead of presenting them as saintly types, it offers a group of bickering, jealous men, conspiring against each other. Each goes to Bethlehem seeking something for himself, but their encounter there becomes a conversion experience.

The Boy on the Road. By Marguerite Vance. Illus. by Nedda Walker. Dutton. 53 pp. \$2.25.

For eight to ten. Jotham, a boy of Bethlehem, had been two years old on a certain night of strange portents, and as he grew up, his mother had told him of a Messiah, born in their village. In his later boyhood, on the road near Nazareth, Jotham encounters another boy and talks to him of what had happened in Bethlehem. The subsequent healing of a speech defect makes him realize that his meeting had been with the young Messiah.

Poems of Praise. Selected & illus. by Pelagie Doane. Lippincott. 144 pp. \$2.75.

The charm of Miss Doane's illustrations is well known. The poems, from many authors, all deal with praise of God, and the wonder of the world, and of life, in terms intended to appeal to children. There are many lovely things in the volume.

The Crusades. By R. R. Sellman. Illus. by S. E. Ellacott. Roy Publishers. 73 pp. \$2.50.

An import from England, this is an item in a young people's Informative Reference Series. For readers from ten up (assuming the younger to be good readers) it presents a well-balanced picture of the vast historical movement of the Crusades. It is factual, not romantic, in presentation. There are many illustrations, plans of fortresses, and helpful maps. Recommended for mature boys with an interest in history.

Miracle of the Song. By Norma R. Youngberg. Illus. by Harold Munson. Wm. Morrow. 188 pp. \$2.50.



This is a splendid, appealing story (for ages ten to fourteen of either sex) with a background of missionary work in the jungles of Borneo. Mrs. Youngberg writes out of direct field experience of long duration, combined with genuine narrative gifts. The tale hinges upon the saving of two boys through the ministrations of medical missionaries in conflict with a vengeful witch doctor. Harold Munson's illustrations are a great enhancement.

Stories for Growing. By Alice Geer Kelsey. Abingdon. 126 pp. \$2.00.

Here is a fifth volume by Mrs. Kelsey in a series of stories for Junior Worship. They are tales of differing types, from the factual to the legendary, culled from many world sources and on a variety of themes, all related to Christian teaching and living. I would peg them for ages about seven to ten.

A Crown For Carly. By Margaret Ann Hubbard. Illus. by Jill Elgin. Macmillan. 207 pp. \$2.75.

For girls, eight to twelve, a rather charming story, of Roman Catholic background, of Carly, whose cousin Krissie became a nun. Carly aspired to the same white crown, but as she grows up somewhat tempestuously within a convent school, she is taught that there may be other crowns in other vocations more suitable to her. The story is contemporary, set in the Great Lakes region, and its religious message is deftly held in the background of the narrative. END

by Dora Chaplin

After Confirmation—What?

It 'does not suddenly make a mature Christian'

EVERY thoughtful person is concerned about what happens to our young people after confirmation. There has been a tendency among many children, especially those bored with Sunday School, to regard confirmation as a form of graduation. I have heard them say, "Once I'm confirmed I won't have to go to Sunday school any more."

Confirmation, both for children and adults, is too often the end of any study and formal instruction, or any participation in the thoughtful discussion of religion. Since this is so, it is easy to understand why as a Church we do not know our Bibles well enough, or understand the glorious heritage of the Christian faith. It also explains why it is possible for whole congregations to be onlookers rather than true worshippers. We do not understand or appreciate our liturgy.

Even when—as is the case in some parishes—several months are given to preparation for confirmation, and perhaps the whole Sunday School curriculum is intended to lead up to it, there is no timetable showing by what age or date we are able to digest the whole faith. One may be old enough to accept more responsibility in the life of the Church, to affirm for himself the promises made by godparents, to receive gratefully the strengthening of God's Holy Spirit promised to us at this time, but *confirmation does not suddenly make a mature Christian*. It is not to be considered as an excuse for stopping all questioning and study. Rather it should be an incentive to learning and growing.

The fine letter printed this week shows that someone in "the congregation of Christ's flock" sees this very clearly. How, she asks, can she help

to guide a group of several young people after confirmation? She says very firmly, "They are not mature enough to go on by themselves." Notice that she comes from a small mission.

Dear Mrs. Chaplin:

My eleven-year-old daughter, together with several other boys and girls around her age, were confirmed in June, and now that Church school is soon to begin again there is no class for these children. If there is nothing to hold them, I'm afraid they will drift away to another Church which *does* hold classes through high school and further. It has happened that way over and over, and I want to see that it doesn't, this time.

These youngsters love Church school and love the study of the Bible and the Church, and though most of them were mature enough to understand the confirmation instruction, they are not mature enough to go on by themselves. Even we older ones in many cases drift along, missing the wonder of learning and studying the Bible. We just stand still, spiritually, or go backward.

I've told my daughter that I will try to lead a study group, but I am doubtful about the best approach for that age. I've belonged to, or rather been a part of, a prayer and study group for three or four years, and it is very important in my life, but we're all so much older. These youngsters think deeply and ask searching questions, and here we older ones are struggling so hard for answers for ourselves!

Please, do you have any suggestions for me? There will be no material available through the regular Church school except what they have already had. I think they would like the discussion group method, but shouldn't it have some sort of plan?

Our rector has so little time to spend on Church school, as his main church is three miles away. I know this problem must be all too common, with many small

(CONTINUED ON PAGE 44)



Founding Of The Kingdom

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By ROBERT C. DENTAN

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SAUL is the first character who emerges from the Old Testament story with a clearly-defined personality. Earlier figures are either legendary or else our information about them is fragmentary and we are unable to form any clear picture of the kind of human beings they really were.

But when we come to the age of Saul and David the historical sources become so full and, for the most part, so obviously authentic, that we feel we know the leading figures as real persons like ourselves. None of them is likely to touch us more deeply than Saul, the founder of the kingdom of Israel and the most genuinely tragic figure in the Bible.

The founding of the kingdom was another of the important turning points

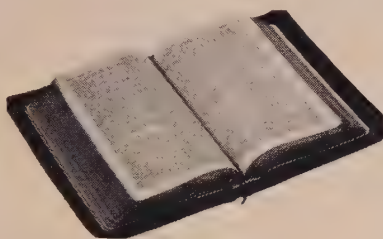
in the developing history of the people of God. Before Saul's time, Israel had been a loosely-organized confederation of tribes bound together by the worship of a common God. But in the 11th century B. C. a crisis arose which made it necessary for them either to unite more closely or to perish.

The Philistines, who had settled along the coast about the same time the Hebrews were infiltrating the highlands, were beginning to push eastward and, with the advantage of more compact organization and superior weapons, were threatening the independence of the Israelite tribes.

Great crises frequently produce great men and Saul was the man for his one. It was he who changed the scattered forces of Israel into an army and took the first energetic steps to drive out the invader and he was the first to whom the people of Israel gave the title of King.

There are several stories and leg-

ends in I Samuel which have to do with the rise of the monarchy, but the one in chap. 11 is obviously the closest to the facts. It tells of an attack on the Israelite town of Jabesh-Gilead by the neighboring Ammonites, who threatened to put out the right eye of every inhabitant of the city. In v. 4 we read how news of this came to Saul the farmer as he returned to his home in Gibeath from plowing in the field.



NEXT ISSUE

The Messiah King

*David was the ideal
and . . . perfect ruler*

him king of Israel (v. 15) (vss. 12-14 are not part of the original story).

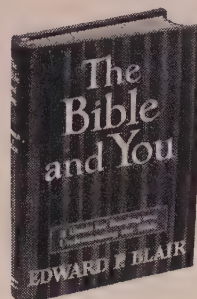
Later chapters describe the beginning of the war with the Philistines and in the course of them we are introduced to David, who was destined to be Saul's successor.

Now the dark side of Saul's nature begins to appear. The story becomes tragic in the strict sense of the term, which applies to the downfall of a great man for a single fatal weakness. Saul was a great man—a genius, with volcanic energy—but like many geniuses he was emotionally unstable and jealousy was his fatal flaw.

When the king saw his handsome and personable protege, David, enjoying the popularity which once had belonged to him, the surging river of his energies began to turn inward instead of outward, darkening his mind and reducing him to periodic

(CONTINUED ON PAGE 42)

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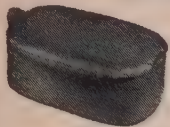
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SEARCHING

THE SCRIPTURES

Saul not 'forgotten'

(CONTINUED FROM PAGE 41)

madness. We read of this in 18:1-11, but note that what is there attributed to a "spirit from God" we should today explain in terms of psychopathology.

The drama reaches its inevitable end in chap. 31 when Saul kills himself after his defeat by the Philistines at the battle of Gilboa. The full measure of the tragedy becomes evident when we realize that the Old Testament tells of only two other genuine suicides. The Hebrews were too healthy-minded a people for self-destruction to present itself as a normal possibility. Yet the story does not altogether end in darkness, for the last episode tells how the men of Jabesh, mindful of the debt they owed to Saul, went by night at peril of their lives and rescued his body from desecration. Their gratitude is final evidence of his essential greatness and goodness.

Saul has no theological significance like Abraham or Moses and his name is rarely mentioned later. But it was Saul who founded the kingdom of Israel and it is from the idea of the kingdom of Israel that eventually there came the idea of "the kingdom of God," one of the key concepts of the Bible. It is true that the name later associated with the perpetuation of the kingdom was that of David and the future Messianic King is always called the Son of David, not the son of Saul, but it was Saul who laid the foundation upon which David built and it was he, a truly royal though tragic figure, who first seemed great enough to his own people to bear the name of King.

Although there is only one tiny incidental reference to Saul in the New Testament, it is well to remember that he was not entirely forgotten. More than a thousand years after his time a young man, also of the tribe of Benjamin, was named for him and, though no king himself, he also helped to build a kingdom. There is some evidence that he too was emotionally unstable—he was at least of a highly sensitive temperament—but when the Lord took possession of him on the Damascus road the vigorous stream of his energies moved, not inward, but outward and became a source of blessing to the world. This is the story of Acts 9:1-9. END



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Cloak For His Actions

Evangelist 'uses' religion in film 'The Night of the Hunter'

By VAN A. HARVEY

THE motion picture "The Night of the Hunter" contains two elements which Hollywood rarely touches: depraved religion and childhood innocence. Hollywood, like the American culture which it reflects, tends to think of religion in general as a very good thing. It prefers not to acknowledge the fact that religion may be as perverse and as wicked as any other human activity.

As for the innocence of children, well, you're as aware as I am how rare it is that they should be treated in the films honestly and sensitively. Perhaps innocence is not altogether the correct word for the children in this story. They are not so much innocent—without the knowledge of good and evil—as steadfast and loyal in a world of infidelity, greed and hate. They are, in the words of the foster mother, "that which abides. God bless the little children."

But it is the former aspect of this film which will attract attention and will probably offend some religious people. For the personification of greed and hate is a camp-meeting evangelist, played extremely well in this case by Robert Mitchum. There is no point in pretending that he is merely a charlatan, that he only uses religion as a cloak for his actions which he consciously recognizes are evil and irreligious. He is not a conscious deceiver. Rather he is a psychopath who believes that "Jehovah God" leads him to helpless widows and their money which he believes can help him build a tabernacle that will make others in the territory appear to be pup-tents.

While the evangelist is in prison for a minor offense he learns that his cell-mate has robbed a bank in order to feed his starving children. Two men were killed in the robbery and the young father must pay with his life. But he made off with \$10,000 and has hidden it, telling his secret only to his very young son and swearing him to secrecy.

When he is released from jail, the evangelist heads for the little country town along the banks of the Ohio where the ignorant widow and her

two children live. He woos her and they are married. He then systematically tries to terrorize the boy and his little sister into telling him where the money lies. He is finally forced to murder the widow, and the children flee down the river in a boat. They find refuge with a kindly old woman (Lillian Gish) who shelters them and is finally forced to struggle with the madman for their lives.

There is no point in telling you how it ends, for the real message of the film is the conflict of love and hate, loyalty and greed, innocence and guile. If anything is wrong with the picture, it is that the allegory overshadows the story, that characters and events are made to become symbols and thereby tend to lose their reality and particularity. Too often they seem to be merely illustrations, material for strange camera angles and lighting. In this sense, the picture is at once horrifying but also strangely unreal.

Nevertheless, as a picture it is several cuts above the usual run-of-the-mill film and reflects the artistry of one of the most talented men in the entertainment world, Charles Laughton, who is trying his hand at motion picture direction for the first time.

Why should anyone be particularly disturbed that the villain is an evangelist? That the song "Bringing in the Sheaves" should be the motif for horror? That he believes his depravity is sanctioned by the will of the Lord with whom he thinks he has some secret pact?

The world is full of crackpots and religion has often been the rationalization for the most despicable human actions. Christians ought to be the first to understand this, the first to acknowledge that the last citadel for pride and perversity is religion in which one claims an ultimate and final sanction for his own motivations and desires.

We are Christians not because we believe that "religion" is a good thing. We are Christians because we believe that in Christ a judgment has been made upon "religion" and that



Lillian Gish and children

our justification and salvation come by participation in Christ, in which "religion" and "law" have been done away.

This lesson we have not always kept to our hearts. We are unnecessarily defensive about the unfavorable portrayal of the clergy and the priesthood on the screen, as if our success in the world depended on the popularity of our leaders.

But, when we are more concerned about a popular clergy and the respectability of our religion, we are dangerously close to the idolatry from which our faith was originally intended to redeem us. We do not recommend Christianity as a "religion" in which each of us can be sure that God sanctions our actions when sincerely motivated—as the mad evangelist—we are, rather, a community which points to an objective Event which stands in judgment upon our desires and assures us, nevertheless, of the mercy of God in Jesus Who, for that reason, is called the Christ. END

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AFTER CONFIRMATION-WHAT?

They now need 'to deepen their understanding'

(CONTINUED FROM PAGE 40)

missions like ours. I do want to help to solve it, and if I can, I want to help these youngsters reach what they want and need. I shall be grateful for any help you can give me.

Mrs.

Dear Mrs.

What a good thing you not only see this very serious need but also intend to do something about it! Many people complain, but do not take action. The young people you mention have had some instruction and now need to deepen their understanding. They are heading straight into all the problems of adolescence in this perplexing and technically-minded civilization. Now they need to be able to know that within the Church are the resources for facing whatever decisions have to be made.

Since you are a faithful *ECnews* reader, you have undoubtedly followed the discussion of the new material recently published in the Seabury Series. Do you also know that for fifty cents you can buy a booklet called *The Seabury Series and Other Church School Courses*? I suggest that you buy the latter and study it. There is a varied list and description of the courses for the eleven and twelve-year-old. You know whether you can provide the conditions for the effective use of it. Your concern suggests that you will take time to study and do work seriously. You will teach best in the area where your particular interest lies, but first be certain that it is also a field in which you are sure the pupils will be able to be kindled to enthusiasm. Through your own daughter's interests you will know what your class may be interested in.

Even if you do not feel that you can undertake the newest course, excellent insights on the needs of the age-level of your group will be found in it. It is *Why Should I?* (Teacher's Manual, \$1.55) and the Pupil's Resource Book, *More Than Words* (\$1.45) would be a great help. Both of these are in The Seabury Series. In the first booklet I suggested, describing material, you have the choice of at least six other courses. *Why Should I?* would help you with techniques if you want to use the discussion method. See also *Thinking Together*, by Dan West (General Brotherhood Board, Church of the Brethren, Elgin, Ill., 25¢). Do you have for your own use the first volumes of *The Church's Teaching* series — especially *The*

Faith of the Church, The Holy Scriptures, The Worship of the Church, and Chapters in Church History? If not, I am sure your rector would let you see them. The catalogue I mentioned has lists of all kinds of resource material, and with the exception of the Dan West booklet, both the catalogue and all other materials mentioned, may be obtained from The Seabury Press, 28 Havemeyer Place, Greenwich, Conn.

Dear Mrs. Chaplin:

My son, who is nearly three, is very unhappy in Sunday School. I have tried to send him for several weeks running, and he cries nearly all the time. I stayed with him the first two or three Sundays, but it did not make any difference. The place is rather noisy and crowded, and he does not seem to be learning much. Do you think I should insist on his going? He is not used to groups of children.

Mrs.

Dear Mrs.

I would certainly not insist on your young son's attending Sunday School under those conditions. He is obviously not ready. Some children, especially those who have been used to group life, do not seem to mind noise and confusion, but others can actually be conditioned against both Church and (later) day school by being forced into an environment which only bewilders them. Let your little boy become accustomed slowly to playing with other children, first in your home and then with friends.

Some churches try to handle more young children than they should, forgetting that the first impressions of Church and even of religion may be unhappy ones and hard to eradicate. It is far better for him to go to Church with you for part of the service than to spend an hour being miserable and gaining nothing except a dislike of class activity and what to him is "Church." In relation to his Christian teaching you surely want him to be thinking (unconsciously of course) "This is for me and I am for it." I remember seeing a class of three-year-olds go into Church with a teacher after everyone had left. They sat in silence a few minutes, and then one child said, "I like being here."

We want the first religious experiences to be happy ones. Do take your little boy out of the class until he is older and the parish is able to provide more adequate surroundings.

Perhaps a few mothers might like to get together and study what little children need religiously when taken into the Sunday School, and also in their first instruction at home. It may even be possible for you to help to provide it as time goes on. I suggest *Religious Nurture in Nursery Class and Home* by Mary Edna Lloyd. (Graded Press \$1.); also *When They Are Three* by Sara G. Klein (Westminster Press, \$1.) Both may be obtained through The Seabury Press or your local bookseller. END

Stupidity-Cupidity

(CONTINUED FROM PAGE 23)

acceptance before we can receive anything at all from God beyond a greater condemnation of our own wilfulness and wickedness.

It is clear that this is the kind of talk that none of us much likes, even in the harsh days in which we are now living. We should like to go back to the older and easier days. Unhappily, however, that is not at all possible; and if our religion is "to cut any ice," it must be a religion which in at least this one sense is abreast of the times . . . it must be prepared for risk and for adventure; for humble acceptance of the unknown; for willingness to do something ordered us or given us to do, instead of imposing our own silly little schemes on the vast plan of the universe.

When we have conquered our stupidity and substituted for it the clarity of understanding which must be ours if we are to be truly human, we need to go beyond that and let the charity of God come into our hearts and conquer our cupidity, so that we may be divinely human.

In this respect, it is correct to say that the sacred humanity of our Lord Jesus Christ is fully and completely that which each one of us, in his human life, is meant to be. It is not only that the deity which is his by nature is to become ours by adoption—although that is entirely true and is at the heart of the Christian faith and life. It is also true that because he gives us, by adoption, the deity which is his by nature, he makes it possible for us to become like him in our common humanity.

Christ took *our* humanity, not a special and peculiar kind of humanity—the early Church fought for years against the heretics who held the latter conception, because the early Church knew that the salvation of man was at stake in this apparently

unimportant matter. He works to make *our* humanity as near in perfection to his as it can be. Not in our own power, of course—no man can lift himself by pulling on his own bootstraps; but in *his* power, as we open ourselves humbly, receptively, willingly, to let his life and his love stream into us and mould us into his image.

This is the sort of thing that makes Christian living, when it is really Christian and really living, a great adventure. For it is built about a truth so well stated in the First Epistle of St. John, "It doth not yet appear what we shall be . . ." So there is about it great risk. But there is also steady confidence and certainty, because at the same time we do know one thing, "We know that when he shall appear, we shall be like him . . ." And the practical conclusion of the matter, as the Johannine writer saw so well, is that "everyone that hath this hope purifieth himself."

To do our share to keep open the channel through which the strong, invigorating, life-giving love of God in Christ may flow into our narrow and selfish lives—here is a task which will take all there is of us. In return for that, we have the guarantee that then God will take all there is of us and make it into his own image and likeness, so that "when he shall appear, we shall be like him, for we shall see him as he is." Only like can see like.

How stupid we really are; and how we need the knowledge of the Truth! But it is "truth" with a capital "T" that alone can save us; and that Truth is the charity of God himself. We often hear quoted, by educators and others, the words from St. John's gospel: "Ye shall know the truth and the truth shall make you free."

Indeed, those words sometimes appear over the entrance to halls of learning. One wonders whether the people who quote the words or place them on buildings, in colleges and universities, have read the context in which they actually appear in the New Testament. If they did, they would see that it is man's sinfulness that is in view, man's cupidity; and that the point of the saying in our Lord's mouth is that the Son of God himself alone is able to take away sin and hence restore us to *Reality* (*aletheia*, the Truth, things as they really are in God's sight). "If the Son shall make you free, ye shall be free indeed."

The fact is that our *real* stupidity, not the surface ignorance which education and information can remedy,

is basically our cupidity and nothing else. We are fools because we are self-estranged from God and his will. When we have the divine Charity at work in us, we shall then—and only then—be able to have that clarity of vision which we most need; for we shall see things as God sees them, value them as he values them, love them in the right proportion as he loves them.

That is why all the disciplines of Christian devotion and the strenuous practice of Christian living are so utterly important for us. "In his light we see light"; and we are able to know him only as we let ourselves be purified and strengthened so that we can indeed see him.

There is no other way. END

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CHANGES

Clergy Placements

TRIMBLE, W. BRADLEY, in charge of three missions in Lake Village, McGehee and Arkansas City, Ark., to St. Matthias Church, Shreveport, La., as rector.

TRIPP, JAMES E., rector, St. Peter's Church, Canton, Ill., and vicar, St. James' Church, Lewis-town, to General Theological Seminary, N. Y. C., as a special student, and to the Church of the Transfiguration there as an assistant.

WAKEFIELD, RICHARD A., associate rector, St. Stephen's Church, McKeesport, Pa., to Calvary Church, Williamsville, N. Y., as curate.

WARDROP, ROBERT B., curate, Trinity Church, Hartford, Conn., to St. Alban's, Avon, Conn., as priest-in-charge, and on the staff of Avon Old Farms School.

WOLF, FREDERICK B., dean, Cathedral of St. John, Quincy, Ill., to Light, official magazine of the Diocese of Quincy, as editor.

STREM, ROGER L., from All Souls' (Hospital of the Good Samaritan), Los Angeles, to vicar, Trinity Memorial Church, Lone Pine, Calif.

VAN SANT, JOHN A., from curate, Christ Church, Woodbury, N. J., to rector, All Saints', Elizabeth, N. J.

WILLIAMS, EARL T., from priest-in-charge, St. John's-by-the-Sea, West Haven, Conn., to chaplain of West Haven Veterans Hospital.

WILNER, ROBERT F., (RT. REV.), from All Saints' Mission, Bontoc, Mountain Province, P. I., to 32 Wyoming Ave., Tunkhannock, Pa. He is retiring from the active ministry after having served as Suffragan Bishop of the Philippines since 1938.

WITMER, ELMER H., from rector, St. John's, Westfield, Pa., and priest-in-charge, St. John's Mission, Lawrenceville, to rector St. Mark's, Northumberland, and priest-in-charge, All Saints', Selinsgrove.

WOOD, CHARLES L., from curate, Holy Trinity, Collingswood, N. J., to vicar, Chapel of the Holy Communion, Fair Haven.

Ordinations to Priesthood

GAUME, AMOS N., to priesthood, at St. Luke's Church, Deming, New Mexico, by the Rt. Rev. James M. Stoney, Bishop of New Mexico and Southwest Texas.

NICHOLSON, FRED, to priesthood, at Christ Church, Cranbrook, Mich., by the Rt. Rev. Charles Robert Claxton, Bishop of Warrington, England, acting for Bishop Richard S. Emrich of Michigan.

TAYLOR, FREDERICK ELWOOD, to priesthood, at St. Thomas' Church, Christiansburg, Va., by the Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia.

Ordinations to Diaconate

BUTEHORN, ROBERT F., to diaconate, at Ascension and Prince of Peace Church, Walbrook, Baltimore, Md., by the Rt. Rev. Noble C. Powell, Bishop of Maryland. Assigned to Trinity Church, Long Green, Md.

MEHRING, JAMES D., to diaconate, at Trinity Church, Howard County, Elkridge, Md., by the Rt. Rev. Noble C. Powell, Bishop of Maryland. Assigned to Church of the Good Shepherd, Ruxton, Md.

MOORE, HERBERT L., to diaconate, at the Cathedral of St. Luke, Ancon, Canal Zone, by the Rt. Rev. Reginald H. Gooden, Bishop of the Panama Canal Zone.

NORTON, H. VAUGHAN, to diaconate, at Church of the Good Shepherd, St. Ignace, Mich., by the Rt. Rev. Herman R. Page, Bishop of Northern Michigan. Assigned to Church of the Good Shepherd as deacon-in-charge.

SCHWINDT, to diaconate, at Trinity Church, Long Green, Md., by the Rt. Rev. Noble C. Powell, Bishop of Maryland.

SHELLEY, HARRY E., JR., to diaconate, at St. Bartholomew's Church, Ten Hills, Baltimore, Md., by the Rt. Rev. Noble C. Powell, Bishop of Maryland. Assigned to the Church of the Guardian Angel, Baltimore.

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SPONG, JOHN S., to diaconate, at St. Peter's Church, Charlotte, N. C., by the Rt. Rev. Richard H. Baker, Bishop Coadjutor of North Carolina.

Transitions

BARRUS, DONALD S., from assistant St. John's, Waterbury, Conn., to vicar, St. David's, Lakeland, Fla.

BATTEN, JOSEPH B., assistant, St. Paul's Church, Walla Walla, Wash., to St. David's Church, Fort Washakie; Church of the Redeemer, Wind River, and St. Helen's Church, Crowheart, Wyo., as vicar.

BOLGER, JOSEPH RAYMOND, curate, St. Paul's Church, Brockton, Mass., to St. Michael's Church, Auburn, Me., as rector.

BROWN, THOMAS D., priest-in-charge, Calvary Mission, Hanover, Va., to St. Philip's Church, Charles Town, W. Va., and St. Mary's Church, Berryville, Va., as rector, effective Dec. 1.

BROWN, WILLIAM E., rector, Trinity Church, Saco, Me., and the Church of St. Stephen the Martyr, East Waterlo, to St. Anne's Church, Calais, and St. Luke's Church, Woodland, Me., as priest-in-charge.

COOKE, BRUCE, rector, St. James' Church, Riverton, and in charge of the work at Shoshoni and Missouri Valley, to St. Alban's Church, Worland, Wyo., as rector.

COVER, GERALD M., JR., former Methodist minister, from assistant Christ Church (Episcopal), Short Hills, N. J., to rector, Church of the Ascension, Fall River, Mass.

COX, ROBERT E., assistant professor of New Testament at Virginia Theological Seminary, Alexandria, since 1950, to Meade Parish (Trinity Church), Upperville, Fauquier County, Va., as rector.

CRAIG, HERBERT S., archdeacon, the Diocese of Maine, to St. Mark's Church, Augusta, as rector.

CROSSON, JAMES C., has resigned as rector of St. Paul's, Oakland, Calif.

ELDER, ROBERT M., from assistant, St. James' Parish, Monkton, Md., to assistant, St. Thomas', Baltimore.

FISHER, CHARLES R., from rector, St. John's, Presque Isle, Me., and priest-in-charge, Emmanuel, Ashland and All Saints', Masardis, to rector, Christ Church, Hackensack, N. J.

GRILLEY, EDWIN W., JR., rector, St. Mark's Church, Augusta, Me., to Grace Church, Norwood, Mass., as rector.

HARN, M. LESTER, JR., recent graduate of Nashotah House, to curate, St. Philip's, Coral Gables, Fla.

HAWTREY, WILLIAM C. T., from rector, St. Luke's, Fort Madison, Iowa, to rector, St. James', Oskaloosa.

HEFFNER, WILLIAM C., head of the Okinawa Mission of the Episcopal Church, to the United States for leave from Oct. 1, 1955, to Jan. 1, 1956; address: 7102 Glen Parkway, Richmond, Va.

JOINER, FRANKLIN, rector, St. Clement's Church, Philadelphia, retired, but continues as Superior-General of the Guild of All Souls. Asks that any communications concerning the Guild be sent to the Secretary-General, 32 Tenmore Road, Haverford, Pa.

KING, WARE G., associate rector, St. James' Church, Trenton, N. J., to St. James' Church, Riverton, Wyo., as rector; also in charge of the work at Shoshoni and Missouri Valley.

KIRBY, FREDERICK G., St. Anne's Church, Calais, Maine, to St. Luke's Church, Hudson, Mass., as rector.

KISHPAUGH, HOWARD B., to St. John's Church, Ocean Springs, Miss., as minister-in-charge.

LOOPE, VICTOR H., from rector, St. Paul's, Woodside, L. I., N. Y., to canon pastor, St. Stephen's Cathedral, Harrisburg, Pa.

NORTON, MERRILL A., from vicar, St. John's, Neosho, Mo., and St. Nicholas', Noel, to assistant, All Saints', Lakeland, Fla.

PARSONS, WILLIAM B., JR., for the past four years a missionary to the Episcopal Church in Japan, is currently in the U. S., studying at New York's Union Theological Seminary. He will return next year to his post with the Japanese Church. Mr. Parsons is the nephew of the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York.

POST, WINFIELD E., dean, St. Mark's Pro-Cathedral, Hastings, Neb., to Church of the Holy Communion, Lake Geneva, Wis., as rector.

ROONEY, EDWIN J., from rector, St. Andrew's, St. Johnsbury, Vt., to Katonah, N. Y.

ROWE, WILLIAM R., is currently serving as locum tenens at Canterbury House, University of Miami, Coral Gables, Fla.

SHAMHART, L. ROPER, assistant, St. John's Church, Wytheville, Va., to General Theological Seminary, New York, as a candidate for a Masters Degree; will serve as part-time assistant at Grace Church, Madison, N. J.

SHANE, WILLIAM JOHN, to Trinity Church, Lewiston, Maine, as rector, and Christ Church, Norway, as priest-in-charge.

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